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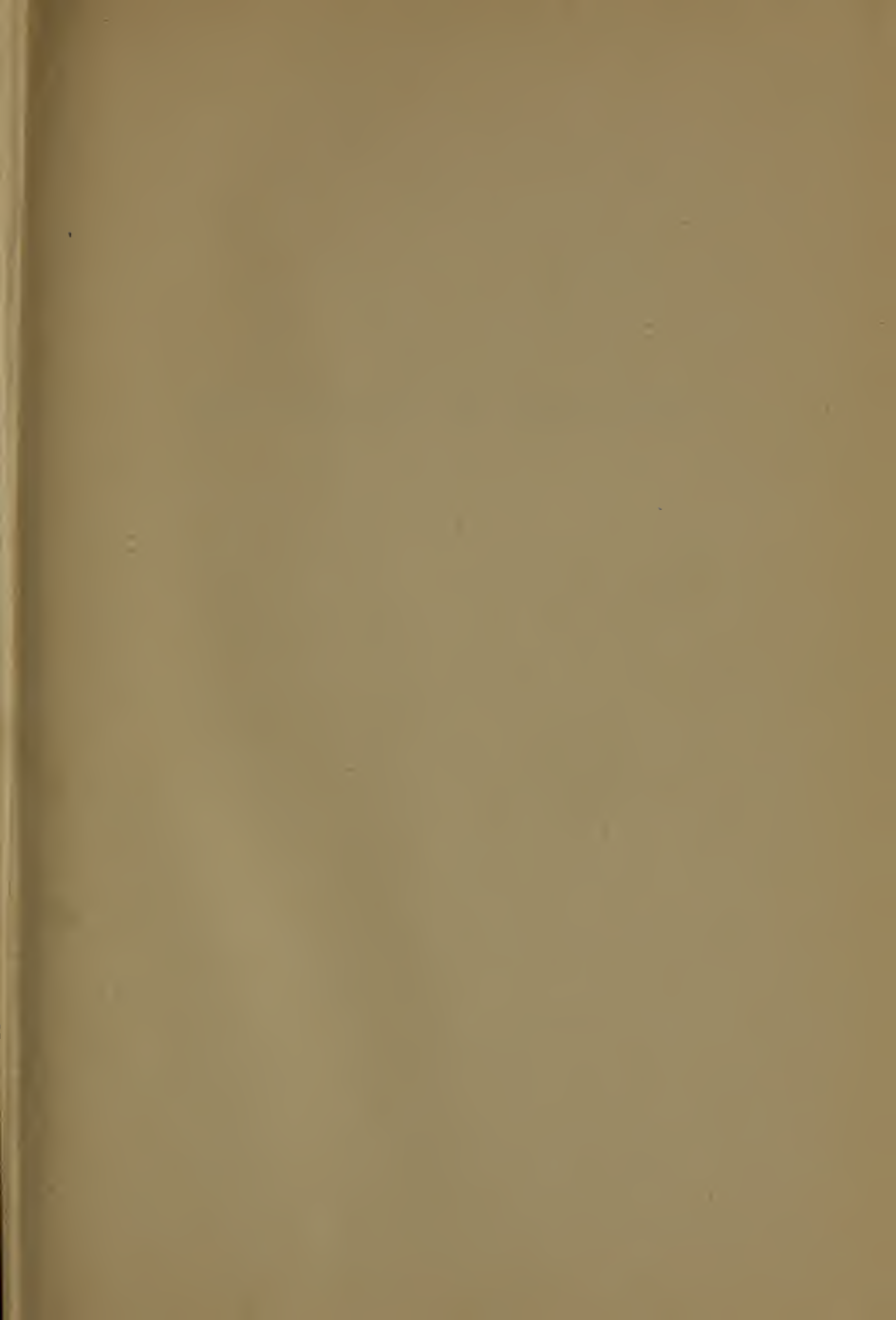
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The Classic of Spiritism

The Classic of Spiritism

BY
LUCY McDOWELL MILBURN

"The Bible surely is the classic of Spiritism"
J.A.M.



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FOREWORD

This book is addressed to all persons interested in the history of the development of spiritualism, particularly to the professed believers in the Bible who have shut their eyes and ears to its deeper teachings, and opposed with asperity those who dare use their higher senses.

It does not seem illogical for that great institutional Church which keeps so much lore locked in its temples, and which feeds the multitude on legends, reserving the Holy Book for the favoured few, to keep the crowd in the outer courts, or if in the temple, to pull the curtains of the sanctuary close about the mystery. Though it seems strange that this powerful organization which has preserved the wisdom of the past to such a degree, and has had in its ranks hosts of saints and martyrs who have borne witness to the truth that communication with the spirit world is possible and right, should oppose the great psychic wave now spreading over all this earth.

Not all the saints or souls who have had celestial vision have been of the hierarchy. Many have come from the peasant class, entirely uneducated in learning of this world. Joan of Arc and Bernadette of Lourdes are shining examples of the fact that the Lord sometimes gives great gifts to those whom the world adjudges poor and also that celestial visitors do not belong to a past generation. To-day the poor peasant girl, Joan of Arc, is a saint, and Lourdes is visited by thou-

sands of pilgrims every year who believe that Bernadette found the wonderful spring through direct communication from the Blessed Virgin. Ann-Catherine Emmerich, another poor peasant girl, is now on the calendar of the saints. How many know that she was a great trance medium of the 19th century? Her messages from the Spheres were faithfully recorded by her priest, and her life is most interesting and convincing.

But if it is logical for the "Mother Church" to hide the truth of intercommunion from her babes, of whom she has millions, probably not ready for strong food, it is certainly illogical and more than strange that those Churches that base their belief upon the Bible, the classic of spiritism, that consider it the Word of God, and even cling to the theory of "verbal inspiration" (some even insisting on the inerrancy of the Scripture), should shut their eyes and ears and juggle with their reason and read with the curtain drawn so tightly over their brains, that they are like trees walking. If the Master were on earth to-day might he not say: Oh blind and perserve generation?

If all those who call themselves Christians; if all those who seek light would but read the Bible without prejudice, but digest the words of Jesus, they would soon see that God has not left his children in ignorance of the way to communicate with him through his holy angels; they would soon learn that his Ministers of Light now, as in times of old, are leading, helping, teaching those who ask their aid.

If we only believe that with God all things are possible, then follow the teachings of the Master, we surely shall not only know the doctrine, but be able to do great things. Jesus of Nazareth is not only the Saviour of the world, the great example for mankind to follow, but he is the greatest psychic ever on this plane of existence, and the greatest spiritistic teacher. He not only shows the way, he demonstrates that inter-communication with those gone Before is right. Did he

not take three of his chosen disciples to the Mount and let them *see* and *hear* him talk with Moses and Elijah. (Matt. 17, 1-3; Mark 9, 2-13; Luke 9, 28-36.) Although the teachings of Jesus have been hedged about with dogmas and theological treatises, and the theologians have raised a mighty wall about the Garden of God, so that many of his dear loving children do not as yet see the far country, yet, as the walls of Jericho fell, when the trumpets blew and the people shouted, so now, when many sorrowing souls are crying aloud for help, the walls of prejudice that hide the sanctuary shall fall. The curtains that veil the sacred ark shall be rent, as was the veil of the temple centuries ago, for the Lord's arm is not shortened, and many on this side and on that are making ready to tear away the veil.

I

THE PSYCHIC WAVES

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah, xi., 9.

Just as art after long burials has had its renaissances, so spiritism has had its recurrent resurrections, and always with added force. There has been no time since man came to dwell upon this planet, as least within historic survey, that there have not been seers and seeresses. Though just as night and day, and summer and winter alternate, so there have been periods when the light has been bright and the voice clear, and then ages when the dark predominated, when the heavenly visitants were not seen, and the angel choirs were not heard.

The times of cessation of oracles are usually those where man has turned all his forces to the material; where greed and rapine seem to rule the world—then come great wars. But just as after a heavy storm, where dark clouds overshadow the earth, and lightning destroys, comes a gentle rain and the atmosphere clears, and the sun shines forth brighter than before, so after these dark days of earth life, wherein man kills his brother man, forgetful of his Creator, there suddenly comes a bright light shining through the clouds. This was so in the early days of the world; it is so now.

It was after Abram had slain the kings in the Valley of Shaveh that Melchizedeck blessed him, and that the word of

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the Lord came to him in a vision. It was after Joseph had been sold by his brethren and had been in prison that he was brought before Pharaoh and made ruler of the land of Egypt. It was after long years of suffering in bondage in Egypt that a man of marvellous psychic power came to free his people and lead them towards the Land of Promise. It was after Daniel had been in the lion's den that Darius wrote :

Unto all people, nations, and languages, that dwell in all the earth : Peace be multiplied unto you.

Dan. vi., 25.

As in art, so in psychism there are waves and then waves. There is an ebb and flow of all the life forces which are continually coming to us on the interstellar ether. In Egypt, in Chaldea, in Babylon, in Syria, in India, in China, in Japan and Greece and Rome there have been times of darkness and times of light. Although in the darkest days a single prophet or seer may arise, just as a shooting star on a winter's night, yet only in the bright eras do many inspired men arise, and in each succeeding age of light there are more who know from whence they came—more made ready to receive the word—then in many places teachers and prophets are born.

The wave of psychism now spreading over the world will rise higher, and spread over more places, than any such wave heretofore ; yes, cover more space even than the great wave of the first century, which brought in the New Dispensation.

There is a march of progress in spiritual unfolding, and the progress is always there, though it sometimes seems to be gone, for the ebb is so great that we lose sight of the wave for a time. When an engine is going down grade it is progressing as surely as when it is climbing up grade. The law of light seems to be the same ; it climbs down and it climbs up as it comes to us in waves, but there is never retrograde, for, since God's fiat that the light should come forth from the dark, it has been unceasingly progressing. Clouds often

obscure the light of day, so opinions and prejudices, in the mind of man, render him unfit to receive the light of intellectual perception.

As the physical form of man is first fashioned in the dark womb, so the spiritual body comes forth only after many dark nights. St. John of the Cross wrote most fully on the subject of this dark night wherein the soul is gestated, and made ready for its high mission. St. Therese often felt this deep dark cloud and the pains of spiritual birth; she was prone to refer all of her temptations to the devil, not remembering that God, in His Holy Word, has said:

I form the light and create darkness. I make
peace and create evil: I, the Lord, do all these
things.

Isa. xlv., 7.

and that the Master bids us ask the Father to lead us not into temptation but to deliver us from evil; yet the Holy One was tempted and grew strong, for,

Temptation to the human soul
Is what the wind is to the trees.

All down the ages in sacred and secular history we see that the great, strong, spiritual men and women have been subjected to waves of doubt before vision, to waves of depression before the joy of perception, to sorrow and grief, oftentimes to physical pain and mental anguish before the realisation of light in the soul, that light that lighteth every man when he has dispelled the clouds of night enough to see the rising sun, when he has slain the pythons within his chamber walls and emerged into the clear light of day. In St. Dunstan's life this dark night is allegorically spoken of as a beautiful woman. Luther and Bunyan and Fox all had their combat with what to them seemed the evil one. Each human spirit has a fight to make, an enemy in the garrison of the soul to slay, a load to lift, a grief to bear, a prejudice to lay aside, not only once in a lifetime, but over and over again.

In the climbing of the mountain of life there are always depressions and then again depressions. As each higher level is reached the view grows plainer, the light brighter; but as night follows day, and as there are years of famine as well as years of plenty, and ages of devastation and destruction preceding ages of upbuilding and preservation, so ever the microcosm follows the pattern of the macrocosm, and each child of God has his hour, his day, his years, wherein, by means of the dark nights of his soul, he is helped in his progress toward the summit of the mountain of God. And just as flowers need to be bruised ere they give forth their rarest perfume, so man needs sorrow and suffering to bring out the spiritual gifts. And the races of the earth must be pounded and torn, and earth itself ploughed and harrowed before the light can percolate the clay.

In these days, when many brave souls have laid down their lives for liberty, when the earth has been ploughed with cannon balls and her fields wetted with her children's blood, can we doubt, after the dark night wherein there has been such a violent storm, where sorrow has thrown her black veil over so many homes and the sword has pierced so many hearts, that, as the morning breaks, more of God's children than ever before will raise the curtains to see the light, will pray by the open window, as Daniel did of old, pray not only with faith in the strong arm of the Father, but without fear, knowing that a time is soon coming when the lion and the lamb shall lie down together, trusting that the one God who opened the heavens for rain, who is daily opening the hearts of men to help their brothers, will lighten their minds so that the giants of ignorance and self-aggrandizement will be slain, and over their graves be placed the words, "Light and Love." For is it not written:

All the earth shall be filled with the glory of the
Lord. Num. xiv., 21.

II

OPPOSITIONS TO SPIRITISM

As I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. John v., 30.

"The source of our error, then, when we mistake the extraordinary for the miraculous, is far more frequently in our ignorance of what has been than in our false conceptions of what may be."

Robert Dale Owen.

Ignorance, which the poet aptly calls, "Dark Daughter of night," is for ever objecting to anything new. This is very natural, for just as light dissipates darkness, so knowledge slays ignorance, and it is in the nature of everything to hold on to life. Very thin clouds drop gentle showers quite easily, but the heavy black clouds need lightning to break them, and how they roar before they give up their floods! So with man. The ignorant man often cherishes his ignorance as an integral part of himself; where it is very dense, doubtless it does hurt to have knowledge driven in. Of all forms of ignorance, prejudice is the most difficult to overcome. It is often an inheritance, and is nursed in some families. Children are fed on prejudices, until such a fence is formed about the child's garden that he mistakes shadows for realities, letting opinions guide him instead of wisdom. His parents, ignorant of the teachings of Scripture, are of the opinion that all

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psychic manifestations are harmful. These opinionated persons feel sure that any visions their children may have are "just imagination." They do not know the office of the imagination; it is a word they use in their ignorance of the psychic faculties. If the child is very gifted, and sees much that his seniors do not, a physician is called in, who probably says, "Hallucinations," warns the parents to be very careful, and often prescribes quite the wrong course of treatment for this sensitive little one. As ignorance is largely accountable for malnutrition of infants, and tends to put all children's minds into the same mould and thwart the growth of genius, so ignorance, opposing itself to spiritistic influence and culture, retards the development of the spiritual nature of man. It would be foolish to expect ignorance to be wise; when it becomes wise, ignorance vanishes.

Prejudice is not confined to those usually considered ignorant. It rules even the mind of men of science, men supposed to be learned, who are often highly developed intellectually. The light which they hold near, which seems to them the best, obscures the higher light, just as the moon may eclipse the sun. These men of science, working steadily, conscientiously, with the lesser light, are opposed to anything that does not work into their pattern, and will not see a vision they cannot explain in terms of matter, so—the scientist is usually opposed to spiritism. Only in rare cases has the man of science undertaken any elucidation of the cases presented to him; as a rule he ignores the Bible, not seeing the truth in its rare imagery, not feeling the spirit of its teachings, and having no poetic insight, he dismisses the Hebrew scriptures as unscientific, the New Testament as a mass of fiction, for miracle, to his mind, means setting aside law. "Not only is the modern scientific world almost unanimous in asserting the unbroken prevalence of law, but Protestant divines are gradually assenting to the view that what have been called miracles were but the result of laws

not known, or imperfectly known, to the witnesses." (Robert Dale Owen, *The Debatable Land*, p. 148.)

As law is one of his gods, it is quite natural that the scientist should be opposed to spiritism. "Christianity does not call upon us to believe in any exception to the universal prevalence and power of law." (Argyll, *The Reign of Law*, p. 53.)

There are minds so undeveloped on their spiritual side they are unable to believe in anything they cannot handle or see. They are self-satisfied, hence do not see God. We do not expect the acorn in the ground, even though it potentially holds a forest, to reach out for the sun. Not until the blade stage does any seed take on colour from the sun, which has warmed it in the earth and helped it to sprout. Then it is long after the blade is seen that the full corn in the ear comes. So we see that men are infidel because their spirits are still beneath the ground. They may be making good strong roots, but the time has not come for their blade to burst through the clay. Jesus refers to these men when he says:

And their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted.

Matt. xiii., 15.

We should not expect the infidel to favour spiritism. It is far beyond his feeble God nature. He must first come to believe in his own kinship with God before he will desire to be led by Him or ministered unto by God's holy angels. Yet even the infidel, deepest dyed in his unbelief, is led, is helped though he may be no more aware of it than is the seed in the flower pot aware that it is being watered. Infidelity we need not fight. God, in His own good time, will light the candle of the man still immersed in matter.

The only opposition to spiritism that is illogical is that of orthodoxy. It is the opposition of the child to the parent. It is an internecine battle waged between the sons of God

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still on earth and those gone forth from the flesh to live in larger mansions. It is passing strange that the Mother Church, who has conserved so much of spiritistic teaching, who has had within her folds so many and such great psychics all through the ages, who has taught her children to commune with the saints and to pray to the Virgin, should in these latter days, this materialistic age, when more than ever we need to demonstrate immortality, suddenly decide that the manifestations of spirit power which we see around us are all the works of the devil, all managed by evil spirits. Does the Mother Church forget the injunction of the Apostle John to test the spirits? He does not say: Shut the door of communication, but advocates investigation.

Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. I. John iv., 1.

This is surely good advice. We cannot believe all we hear and see or read on the earth plane, and men gone hence are not greatly changed at once, so, of course, there are good and bad, wise and foolish spirits trying to communicate with us. It takes a special gift to be able to *discern* spirits. Does not Paul put this gift on the same plane as that of prophecy and preaching?

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another *discerning of spirits*.

I. Cor. xii., 8-10.

Did not Peter, the great father of the Catholic Church, encourage spiritistic communication and obey the messages sent by angel guides?

But Peter rehearsed the matter from the beginning and expounded it by order unto them, saying, I was in the city of Joffa praying: and in a trance I saw a vision. . . .

And I heard a voice saying unto me: Arise, Peter; slay and eat. . . .

And the Spirit bade me go with them.

Acts xi., 4-12.

How do the saints differ from other mortal people except in the matter of vision and other psychic powers? The church that has fostered such a number of psychics and mystics can scarcely afford to lock her gates so fast that no more saints shall enter in. Should not the Kingdom of Heaven increase on earth? Do not the children of to-day need leading by angels as well as Tobias of old? Are they not to listen when the Lord sends a ministering spirit, as did little Samuel? The Roman Catholic Church, more than any other, has nurtured saintship, has better fulfilled her part in educating the mystic and in teaching her children the importance of meditation, of fasting, and communion.

The evangelical churches still assert that they believe in the communion of saints, publicly repeating this clause of the Apostles' Creed, then do all in their power to repudiate this portion of their professed belief. What is communion of saints if not an intercourse between those who have joined "the Church Triumphant and those still fighting in the valley"? Those Christians who stand firmly by the Bible, asserting that they build their faith on its tenets, that it is an infallible guide for life, do they often read this guide? If they hold the precious book daily in hand, do they open their eyes to its marvellous teachings? It would be well if they put one question to themselves: *If we take all the spiritistic teaching out of the Bible, what of value would be left?*

A new cult, which has done much to explain and bring into use again Apostolic teaching in regard to healing, and which has helped many of God's suffering children to turn to Him

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for health and strength, which is growing very fast and taking into its fold many from the evangelic churches, many from the monist church, as well as those from without the recognized folds, is opposed to spiritism. It declares that "The so-called dead and living cannot communicate together, for they are in separate states of existence or consciousness." (Science and Health (1917), Chap. iv., p. 74.)

1. How can they be in separate states of existence if there is no such thing as matter (Science and Health, Chap. x, p. 321). "Matter is mortal mind; yet, strictly speaking, there is no mortal mind." (Unity of God (1911), p. 35.) That there is no matter is quite unscriptural. The poet Genesis has not only declared that God made all the visible universe, as also has the Psalmist, but the Nicene Creed says, *Maker of all things visible and invisible*, while throughout the New Testament our bodies are spoken of honourably, not as "nothingness" or things to be despised.

2. "Separate states of consciousness." What separates consciousness in the "so-called dead" from consciousness in the living if there be only spirit?

This statement from "Science and Health" is certainly unscriptural. When Paul is enumerating the gifts of the Spirit, he includes "*discerning of spirits*," declaring that

All these worketh that one and the selfsame
spirit, dividing to every man severally as he will.
I. Cor. xii., 11.

Not only in the light of the teachings of the New Testament, but in its record of phenomena, is this erroneous. What says St. John regarding our attitude toward the world of spirit?

Hereby know ye the Spirit of God: every spirit
that confesseth that Jesus Christ is come in the
flesh is of God:

And every spirit that confesseth not that Jesus
Christ is come in the flesh is not of God: and this is

that spirit of antichrist whereof ye have heard that it should come: and even now already is it in the world.
I. John iv., 2-3.

Note.—There can be little doubt that the words of St. John were directed against the sect of Docetists then existing . . . This heresy is ascribed to Simon Magus by Hipolytus. Later it was said to be the work of Cassain. (Dictionary of Sects Heresies, Ecclesiastic Forms, Ed. by Rev. John Henry Blunt, D.D., p. 126.)

St. John had met with those who ignored the body, the temple of the Holy Ghost. He knew that to deny that Jesus Christ came in the flesh is to deny all of the Christian religion.

And the Word was made flesh, and dwelt among us, and we beheld His glory.
John i., 14.

3. To declare that the “so-called dead and living cannot communicate” is unscriptural in the light of Jesus’ own actions. Did He not talk with Moses and Elijah on the Mount, and was this not in the presence of three disciples recorded by three evangelists? And was not Jesus’ voice heard by Paul after His ascension into the etheric world?

And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me?

And he said: Who art thou, Lord? And the Lord said: I am Jesus, whom thou persecutest.

Acts ix., 4-5.

Again we read: “If spiritualists understood the science of being, their belief in mediumship would vanish.” (Science and Health (1917), p. 81.)

1. Then at the same time the essence of Christianity, the Incarnation, would vanish, for the whole gist of the Incarnation is that Spirit acts through a medium, that medium is the flesh. This reconciling of the divine and human as shown by our example, Jesus of Nazareth, is not a denial of the body. He used this medium and marvellously controlled it. If, therefore, the Eternal Word can use matter for the purpose

of manifestation, why cannot the lesser spirits use it? The teacher of the cult called "Christian Science," while telling us that mediumship will vanish, yet declares that "Jesus was the mediator between spirit and flesh, between truth and error." (Science and Health (1917), p. 315.) "*Wearing in part a human form (that is, as it seemed to mortal man),* Christ illustrates that blending with God, his divine Principle which gives man dominion over all the earth." (Science and Health (1917), p. 315.)

We ask, why have dominion over an illusion? If there is no matter, except as mortal mind creates it, and mortal mind does not exist, then there is no earth to have dominion over.

2. And then if, with the acceptance of "Science of Being," "belief in mediumship will vanish," so also belief in the Old Testament and the New Testament will vanish, and even Christ will vanish, for belief in the Bible is bound up with belief in mediumship, as I shall endeavour in this book to prove. Spiritism makes demands upon faith, but "Christian Science" scorns faith, the most fundamental act of faith; the faith that is the core and essence of all sanity and experience, faith in the veracity, not of our senses merely, but of our consciousness.

In this generation to forbid a man to use his senses, to tell him that all around him and about him, including his body, is a "creation of mortal mind," this *deus ex machina*, which its creator, Mrs Eddy, says, is an illusion, makes us feel that religious teachers of the present time have not advanced since the days when the priests of the old dispensation, fearing they would lose prestige or fail to get their full share of pelf, warred against the school of the prophets and caused the rulers to make laws forbidding communication with the other world.

Again, to-day the rulers are striving to kill out inter-communication by legislation, persecuting mediums, and

fining those who sell their time and talent. This legislation, while unfair and unjust, is having one good effect—it is turning what was once something of a trade into a religious cult; it is driving the fortune-teller along with the spiritually minded psychic into religious organization, but it is far from killing out either the desire for, or the coming of, messages from the Beyond. Our legislators might as well make laws to stop lightning, to intercept gravity, to say there should be no more rosy light at dawn, nor golden clouds at sunset, as to think they can stop the coming of spirits, or the communion of those Here with those Over There.

III

PSYCHICS OF TO-DAY & YESTERDAY

Come, and let us go to the seer ; for he that is now called a prophet was beforetime called a seer.

I. Sam. ix., 9.

Then a spirit passed before my face ; the hair of my flesh stood up ;

It stood still, but I could not discern the form thereof ; an image was before mine eyes, there was silence, and I heard a voice. Job iv., 15-16.

After reading the Republic of Plato, a young woman remarked, " Why, we are not as far along now as in the time of Plato."

" Oh, yes, we are," said her teacher. " We are discussing these same questions, and have not tried them out, neither had the Athenians ; they put their prophets to death."

" Well, we still persecute our prophets."

" Yes, that is so ; but while in Athens there was one Plato and possibly a dozen men who could read intelligently what he wrote, to-day there are thousands who admire the teachings of Socrates and venerate his life ; also many who understand how he was guided through life by the voice of his spirit guardian."

While Noah and his family were the only ones in that part of the world who received and heeded the word of warning in time to be saved from the deluge, think how many psychics

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foretold the late war—what a number gave warning of the Titanic catastrophe! There are very many more psychics to-day than in ancient times, and more people ready to believe. Possibly there is undue credulity, and too many half-fledged seers tampering with laws they do not in the least understand: children playing with fire. It seems, also, that many more women use their psychic faculties than formerly; a very small proportion at least of those mentioned in the Scripture are women.

Abram and Lot saw and heard and heeded the angel messengers. Lot's wife did not heed, and Sarah laughed at the prophecy that a son would be born to her in her old age. In all of Genesis the only important mention of a woman psychic is that of Hagar; she saw, she heard, she heeded the words of the heavenly visitor. It is quite possible that Miriam shared with Moses and Aaron remarkable gifts. We know that Sinah, the mother of Samson, and Hannah, the mother of Samuel, were both psychic, and their sons inherited sensitiveness from their mothers. In the case of Samson, this psychic quality was used on the physical plane, though besides his marvellous development of strength he had a mysterious power.

And, behold there was a swarm of bees and honey in the carcase of the lion. Jud. xiv., 8.

But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived. Jud. xv., 19.

Moses getting water out of the rock was natural, but water from the jawbone of an ass was phenomenal.

Hannah was a devotional psychic. Her high spirituality, acting upon the nature of her son, gives him an exceptional start in the life of the spirit, so that even as a child he heard the Voice. Samuel became the great Seer of his day, one of

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the greatest of all times, but he was never an ascetic. In his first meeting with Saul he invites him to eat.

And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, set it by thee. And the cook took up the shoulder and that which was upon it and set it before Saul. I. Sam. ix., 19-24.

Samuel was not contented just to hear the word of the Lord, he was a man of action.

And Samuel did that which the Lord spake, and came to Bethlehem.

He listened first and then he acted—

And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the spirit of the Lord came upon David from that day forward.

I. Sam. xvi., 12-13.

Although David had considerable psychic power, he did not entirely depend upon himself. When desiring help from the Invisible world, David used the ephod, as Aaron had done of old.

And Abiathar brought thither the ephod to David.

And David enquired at the Lord. I. Sam. xxx., 7-8.

Besides help from Abiathar, who used the ephod, David later had a favourite psychic who often interpreted for him.

For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer. . . .

And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; . . .

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And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord.

And David, according to the saying of Gad, went up as the Lord commanded.

II. Sam. xxiv., 11-14-18-19.

The ephod, with its urim and its thummim, was a mechanical means permitted for the priests and others who could use it, though there were times when no one arose who could communicate thus.

Moses gave an ephod to Aaron.

And put the ephod upon him, and he girded him with the curious girdle of the ephod. . . .

And he put the breastplate upon him; also he put in the breastplate the urim and the thummim.

Lev. viii., 7-8.

And David was girdled with a linen ephod.

II. Sam. vi., 14.

And Gideon made an ephod thereof. Jud. viii., 27.

And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest. Jud. xvii., 5.

Even the urim and thummim failed sometimes.

And when Saul enquired of the Lord, the Lord answered him not, neither by dream, nor by urim, nor by prophets. I. Sam., xxviii., 6.

Moses, Joshua, and others used a rod for psychic power; Elijah used his mantle, Elisha employed various means.

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over. II. Kings ii., 14.

Elisha healed the waters with salt (II. Kings ii., 20), the pottage with meal (II. Kings iv., 41), made iron swim by means of a stick (II. Kings vi., 6), used the minstrels' art to help his spirit, brought the dead to life by prayer and giving

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of himself (II. Kings iv., 30-36). Joseph, whose psychic powers generally were manifested in dreams, used a cup for concentration.

And put my cup, the silver cup, in the sack's mouth of the youngest. . . . Is not this it in which my Lord drinketh, and whereby indeed he divineth? . . . And the cup was found in Benjamin's sack. . . . And Joseph said unto them, What deed is this that ye have done? Wot ye not that such a man as I *can certainly divine?* Gen. xlv., 2-15.

That our inspiration should be trusted rather than that of another person is emphatically taught in a curious story told in the time of Jeroboam. The names of the psychics are not given. One is called "a man of God from Judah," the other an "old prophet in Bethel." The one from Judah, after prophesying and giving phenomenal signs to the king, was returning home, when the prophet of Bethel entreated him to come to his house and eat, saying that an angel had told him to bring him thither and give him bread and water. Now the "man of God from Judah" had been told not to eat or drink in that place; disobeying his own inspirational direction and taking that of the other prophet, he was punished with death (I. Kings xiii.). This chapter repays reading several times. It is hard to realize that a prophet would deceive another prophet, though at one time the degenerates of this order were condemned wholesale.

The prophets prophesy falsely, and the priests bear rule by their means. Jer. v., 31.

This statement is made by one of the great prophets, who was also a psychic, having sight and hearing. Again he says:

How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts. Jer. xxiii., 26.

So we see that in those days, as now, the heart of man must be right if he is to see clearly and prophesy truly.

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Blessed are the pure in heart: for they shall see
God. Matt. v., 8.

Probably no one of the prophets had more varied psychic experiences than Ezekiel. He saw clearly. He heard. He was gifted with inspirational writing. He experienced trance and ecstasy.

And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. Ez. ii., 2.

Ezekiel felt the uplift of spiritual exaltation. He also experienced levitation.

Then the spirit *took me up*, and I heard behind me a voice of great rushing, saying, Blessed be the glory of the Lord from his place. . . . So the spirit lifted me up and took me away. Ez. iii., 12-14.

Ezekiel reproved those who asserted that: Every vision faileth (Ez. xii., 22), yet he condemned those who prophesied out of their own hearts, the same as Jeremiah did.

For there shall be no more any vain vision, nor flattering divination within the house of Israel.
Ez. xii., 24.

This teaching is quite plain, helping us to discriminate between true and false seership. The tendency of the professional psychic is to flatter. Who that has crossed a Gypsy's hand with silver, but knows that the divination will be flattering if the silver piece is large enough. Also, how many have been treated to voluble flattery when the professional medium, failing to get a message, feels that he must give something to his "sitter." Robert Dale Owen says, "Especially should the spiritualist be on his guard against seeking worldly wealth and profit through spiritual revealings; the very attempt tends to attract spirits of a low order." Mr. Owen also relates an incident which occurred in Naples (at his own apartment), in substance this: Prince Luigi, sitting with the celebrated medium, Mr. Home, asked a question relating to

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the succession to the throne. "I know," said Mr. Home, in reply, "that your Royal Highness will pardon me for saying that such an inquiry ought not to be made of the spirits. It is their office to supply us with spiritual knowledge, not to satisfy curiosity about worldly concerns."

"You are right, Mr. Home," replied Prince Luigi, "and I thank you for speaking so plainly." (*The Debatable Land*, pp. 238-9.)

While the prophet was always a seer, one who had vision and prescience, not all psychics are prophets, not many are able to see clearly what is to be. Yet in all ages in every land wise men have arisen.

The true Light, which lighteth every man that
cometh into the world.

John i., 9.

has burned brightly in India, China, Egypt, in Persia and Greece, as well as in Palestine. In all these countries we find children of God with unusual psychic gifts, earlier and later than the day of the Hebrew prophets, among whom Gautama Buddha stands out in bold relief. In very early days, as now, women usually were more intuitive than men. In all parts of the ancient world we find women who were psychic consulted by men. These women often swayed the tide of affairs as much as did the queens of later days; when a woman so gifted became famous, she was called a sibyl. Both the Libyan and the Persian sibyls lived long before the time of Abram. The Cumæan sibyl, probably the greatest of all, was consulted by Æneas, who believed and acted upon what he received through her mediation. Numa Pompilius framed the laws of Rome by the advice given by Egeria. The Delphic sibyl was consulted by kings, philosophers, and poets; the one that sat upon the tripod in Socrates' day was truly great, but in later days the pythias were not very trustworthy. The psychic wave, which reached its greatest height in the first century, had begun to recede in Hadrian's day.

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He found an ignorant peasant girl upon the tripod at Delphi. Even in Palestine there were no more Miriams or Hannahs, no more saintly women like Elisabeth and Ann and Mary. A few of the fathers of the Church had some psychic power. Polycarp had hearing. "As Polycarp entered into the stadium a voice came to him from heaven saying, Be strong, Polycarp, and play the man; and no one saw the speaker, but those of our people who were present heard the voice." (Letter of Smyrneus 9.) Irenæus, speaking of miraculous powers, says, "Some most certainly and truly cast out devils, others have the knowledge of things to come, as also visions and prophetic communications." (Eusebius B. v., Chap. 7.) Justin Martyr, writing about fifty years after the days of the Apostles, says, "There are prophetic gifts among us to this day, and both men and women are endowed with extraordinary powers of the spirit of God." (Quoted by Dr. Middleton, "Free Inquiry," p. 10.) St. Augustine speaks of miracles in his day. (City of God, b. 22, Chap. viii.) Also he describes his mother in a state of trance. (Confessions, ix.-xi.)

So very much has been written about the psychic gifts of the mediæval saints, but their lives are so wreathed around with legend it is difficult to find the facts. Although not a saint, Dante was extraordinarily gifted with psychic power; evidently he had his visions in trance. "So full was I of slumber at that hour . . ." "So did my soul, which still was flying, turn back to look upon the pass which never had a living person left." He tells us that Virgil was his guide and was sent to help him by Beatrice, she having been instructed of his need by Lucia, the messenger of the Blessed Virgin. As soon as Dante learns that the Mantuan bard has been sent by heaven to succour him, he says, "Go on now, for one soul will be in both, thou leader, thou Lord and thou master." (Hell, Canto II., trans. Charles Eliott Norton.) It is certainly significant that Dante, a Catholic, should

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address the pagan Virgil as Lord, the same as the prophets of old did their angel guides.

The great seer of Sweden had very much conscious and subconscious vision, and often lay in trance for days. He wrote volume after volume about what he saw and heard while in communication with those in the other world. In one place he says: "I have discoursed with angels and spirits now for several years, nor durst any spirit, neither would any angel, say anything to me, much less instruct me, about anything in the World; but the Lord alone, who was revealed to me, and afterwards continually did and does appear before my eyes as the sun in which He is, even as He appears to the angels, taught me and illuminated me." (Divine Providence, p. 135; publ. 1764.) Speaking of this seer, Robert Dale Owen says, "Swendenborg fell deep into the old, old error, the worst of drosses—the time-honoured delusion of Human Infallibility. Even worse than this is the cruel spirit aggravated by the assumption of false premises, in which he speaks of those whom he ought to have commended and hailed as spiritual brethren" (Quakers). (The Debatable Land, pp. 229-232.)

Among those psychics neither high-born nor sainted, but of lowly birth, and confessedly a sinner in his youth, is John Bunyan, who has given to the world a remarkable account of his religious growth in valuable inspirational writings. In speaking of his conversions he says, "A voice did suddenly dart from heaven into my soul." Again, "And sometimes it would sound so loud within me . . . I knew not the reason of this sound which as I did both see and feel soon after was sent from heaven as an alarm to waken me to provide for what was coming" (evidently semi-trance). "After I had been in this condition some three or four days, as I was sitting by the fire, I suddenly felt this word to sound in my heart, 'I must go to Jesus.'" (Grace Abounding.)

William Blake, whose friends thought him crazy because

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he affirmed that he talked with Milton, was an inspired artist and writer, of whom it is sometimes said he depended too entirely upon inspiration. Most interesting are his ideas regarding vision. "I question not my corporeal eye any more than I would question a window concerning sight, I look through and not with it." Blake speaks of his genius and his angel guide as one and the same. As a boy he saw angels in trees, and he most touchingly describes a fairy funeral, seen when walking alone in his garden. Of his brother Robert's death we read: "At the last solemn moment the visionary eyes beheld the blessed spirit ascend heavenward through the matter-of-fact ceiling, clapping its hands for joy." Though Blake's brother Robert had ceased to be with him in the body, he was seldom far absent from the faithful visionary in spirit . . . in hours of solitude and inspiration his form would appear and speak to the poet in a consolatory dream." (Gilchrist's Life of Wm. Blake, p. 60.)

England is not without its great women psychics. Though not so well known as Bunyan, Blake, or George Fox, but earlier than the men widely known as psychics was the Anchorite Juliana of Norwich, probably the greatest of devotional and spiritual psychics the world has known since the first century. Her visions of the Passions of the Lord, "Revelations of Divine Love," made to her by "Ghostlie sight," by the spoken word, and by the movement of the lips, are beautifully narrated by her in exquisite form, showing her deep erudition, as well as her spirituality. "And this vision was a learning to my understanding that the continued seeking of the soul pleaseth God much." (Chap. x.) "And after this he shewed a sovereign ghostly liking in my soul. . . . This feeling was so glad and so ghostlie that I was all in peace." (Chap. xv.) "For his passion shewed to me more properly in his blessed face, and namely, in his lips." (Chap. xvi.) "And then our good Lord opened my ghostlie eye and shewed me my soul in the midst of my heart." (Chap. lxviii.)

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The revelations made by this wonderful woman require deep and repeated study. Her little devotional book repays reading many times. "It is Jesus in the light of Plato, or Plato in the light of Jesus; Jesus seen in reason and in love, apart from the dark shadows of Hebraism in which he was born."

Probably no country has had as many great psychics among women as France. Pre-eminent is Jeanne d'Arc, but who lives that has not heard of this holy martyred maid, in her day so grossly misunderstood, so treacherously betrayed, and now so tardily sainted? Our own Mark Twain has portrayed her life so beautifully it would be difficult to do it better.

Then brave, beautiful Madame Guyon, beloved by many, a friend of bishops and men and women in high places, the teacher of Fenelon. She was full of the spirit of prayer and helpfulness, a writer of power on religious subjects, yet was persecuted and unjustly imprisoned (seven years in the Bastille), most basely treated by those she had benefited, because, forsooth, her spiritual gifts were beyond the knowledge of the Church in her day. Had Jeanne Marie de La Motte lived a century later she would probably have been sainted. If living to-day, Madame Guyon would be in great favour. At first she saw God united only to the powers of her soul, later He is united to its substance. In this latter state she did remarkable automatic writing, which is now coming into fashion again. In 1694 the Archbishop of Paris condemned her published works, yet forty volumes of her writing remain.

About the middle of the nineteenth century, when so much in the way of psychic phenomena was taking place in the United States and in England, a wide-spreading, though not very high, wave bore on its crest a peasant girl in the South of France, Bernadette Soubiroux, who, in semi-conscious trance, had both sight and hearing. Fortunately this girl did not live a century or two earlier, or she would probably have been burned. As it was, it took four years before her

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friends were permitted to believe in her visions. From a long and excellent article on Lourdes, the following extract is taken :

“Bernadette often fell into an ecstasy. The mysterious vision she saw in the hollow of the rock—Massabielle—was that of a young and beautiful lady, ‘lovelier than I have ever seen,’ said the child (14 years old). The girl was the only one who saw the vision, although sometimes many stood there with her; now and then the apparition spoke to the seer, who also was the only one who heard the Voice.”

“Four years later, in 1862, the Bishop of the Diocese declared the faithful justified in believing in the reality of the apparition. Leo XIII. authorized a special Office and a Mass in commemoration of the apparition, and in 1907 Pius X. extended the observation of this feast to the entire Church.”

Catholic Encycl.

We are not told that Bernadette saw the Blessed Virgin. She said “A beautiful lady,” but now it is usual among Catholics to hold that the apparition was that of the Virgin called “Our Lady of Lourdes.” This is better than in the case of St. Dunstan’s vision of a beautiful lady, who is supposed to be the devil. We have made a step forward since the day when all apparitions were feared or termed diabolical.

There are psychics now in every walk of life. Psychics of all nationalities and of every degree of ability; most of them are honest, but the percentage of ignorance is vast, not only among the professionals, but the society women who use their gift as a fad. When we see the number of illiterate, ill-fed, poorly housed men and women who make up the majority of professional mediums, the wonder is that we get any message of value. There is a larger number of well-developed psychics than is often conjectured. There are many in private life using their supernormal power for

their own work, a growing number of those who devote their gifts to the uplifting of humanity. Now and again we find a psychic wholly true to the vision, living a simple life, not selling this gift for pelf or for praise, failing oftentimes rather than be guilty of "flattering divination."

There is a time and a place for all things. No psychic can entirely regulate the time, nor can any one be a success for every one. How can any one person be in touch with all the forces of this vast universe? Because you get nothing do not think the psychic is a fraud, or that there is "nothing in it." At another time this one, or some one else, may give you more than you can appropriate. The question is, are we ready? The wise ones do not give meat to babes. Our spiritual discernment may be in its infancy.

IV

SPIRITISM IN THE BIBLE

They that were with me saw indeed the light,
but they heard not the voice. Acts xxii., 9.

It is not possible to rise from the perusal of the Scriptures, Old or New, without feeling that the verity of communication with the Invisible World is the *groundwork* of all we have read.

Robert Dale Owen.

Although there are many, very many, writings of value, especially those of the long ago, which deal with the mystic and mysticism, with divination in various forms, with the occult forces of nature, and the ways and means of controlling these forces that surround the supernormal man, and minute directions for the development and use of man's supersenses, yet all this literature taken together does not give us an iota of what we find in the Hebrew Scriptures and the New Testament. In this collection of great books, which we call the Bible, we find a full system of spiritistic teaching, simple, yet complete, directions for developing the higher faculties of man, many instances of the marvellous beyond those marvels seen to-day. We have in the Bible mystics that outshine those of early Christendom or those of the martyrs; we have psychics whose powers outrival those of the adepts of India, and whose supersensuous experiences are yet so dimly understood that the Bible is deemed by many to

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be merely myths and fables instead of a true history of a wonderful race, a chosen people being prepared by a multitude of tribulations in their earth life to seek help from the over-world (which help they always had for the asking). Even a cursory glance at the records this race has given to us shows that they produced four major psychics all greater than any the world had before the advent of the perfect man, who was the Supreme Psychic of this earth, the greatest spiritistic teacher of all time! Only in the "fulness of time" could such a manifestation of God in the flesh be possible. Prior to His coming we must needs have many leaders and teachers to keep the people's face turned toward the light, and spur on the march to a higher civilization. These prophets and priests we find in all countries, but especially among this people through whom the Saviour of the world was to come. Abraham, Moses, Ezekiel and Daniel stand as great signal lights upon the highest mountain tops, their psychic powers all stars of the first magnitude.

In Chaldea much was known of magic. For generations, many seers had lived and taught the intercommunication of the over-world and this world. Abraham's early environment was such that it was not new or startling to him to receive a message from the skies. When the angel called him to come forth from Ur and travel westward he readily obeyed. We know how this obedience to the voice of God's messenger was repaid. Dear Father Abraham had many trials, many tests of faith, but he was rewarded for his trust in spirit guidance. To his psychic sense of hearing was added that of vision, of instruction by means of dreams, and finally through faith he attained to certitude.

Moses, learned in all the wisdom of the Egyptians, was prepared not only in the Palace of Pharaoh, but later in the home of Jethro, in the land of Midian, for his gigantic and perilous mission, that of bringing his people out of Egypt. Aided by his brother Aaron, and supported by the strong arm

of his angel guide (who had spoken to him from the burning bush), this man, Moses, full of marvellous power, performed wonders that even modern science fails to duplicate. We can kill flies—but not produce them at will. We can illumine the dark—but not create darkness. We can make the waters turn to blood in our unchristian warfare—but can we heal them? The magicians of Egypt had for centuries cultivated the occult, so that they could do many wonders; but in every instance Moses outdid them, as, at an earlier day, Joseph had outshone them, before Iran Ra. Not only as a magician, but as a general, a judge, and a teacher, is Moses eminent among the greatest of this earth. His star is to that of the prophets what Sirius is to Regulus. Too well is his life known to Bible students to need larger comment. Moses not only had his psychic senses well developed, his spirit was attuned to the Higher Harmonies; he was in constant touch with his mighty guide—the great Jehovah!

In leadership Joshua was fully equal to the task devolving on him. Educated by constant association with Moses, his spiritual powers ripe for expression, Joshua did feats that are as yet beyond the ken of our scientists. His knowledge of the law of acoustics, imparted to him by his angel guide, brought down the walls of Jericho, without powder or monstrous guns such as we use to-day.

We see Jephthah, Gideon, Samuel, Samson, and David all using their supersenses, keeping in touch with the powers of the Invisible World.

Of the four great psychics, the one who best explains his visions, aiding all those who read between the lines, is Ezekiel. Thoroughly imbued with the spirit of his race, coming, as he did, in touch with the rich stores of Kabalistic lore in Babylon, Ezekiel's sensitive spirit enabled him to look within. Taking the Oriental symbol for the body, a chariot, he describes the centres of animal, of soul, and spirit life. He sees the wheels that move the bodily mechanism, the flowers of life,

the wings of his own immortal spirit. He sees the celestial fire that burns upon the altar of the heart. He found the sacred Ark within, the mercy seat above, of which Moses had made a visible pattern for the children of Israel. For children need objects and patterns, and Moses saw the pattern on the Mount, while Ezekiel saw his vision when meditating by the riverside. It is not where we are, but how we approach the Invisible that makes vision possible to any individual. The early Hebrew prophets were led to Egypt to gain greater occult knowledge from the mother country. Later much of mystic lore came to these men of the Hebrew race who were ready for such learning from the bibles of Babylon. What one prophet found on the mountain top, another saw beside a river. All nature teems with the Spirit of the living God. Some of his children find him in the meadows, some by the side of a brook, others feel the Infinite in the ocean or meet him in the rare air and loneliness of the mountains. Whether in rocks, in rivers, in trees, or in stars we find our Creator, we shall see that the Bible furnishes instances of those who have done likewise.

Daniel, in true Oriental fashion, lies on his face on the ground. He had fasted and prayed, so no matter where he was or what the position of his body, the attitude of his spirit was right, for his angel guide appeared and touched him and told him to stand upon his feet. Evidently the angel did not wish Daniel to think he came out of the earth, or that any other than God was to be worshipped. It was as if he had said, I am a man, stand up, and let me talk to you face to face. The Book of Daniel repays reading many times; no one book of the Old Testament contains more marvels or more helpful suggestions for one who wishes to unfold his latent psychic or spiritual senses.

While the Old Testament is full of marvellous matter, revealing often deep spiritual insight, and is a text-book of great importance to all psychics, the New Testament holds

the fuller, riper knowledge, and also helps us to interpret much that is hidden in the earlier books. There is food for thought in the account of Philip meeting with the eunuch of great authority, who, reading in the Old Testament, understood not the reference to the Messiah:

And Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

And he said, How can I

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

Acts viii., 30-35.

In the Old Testament we are taken through kindergarten, high school, and college. In the New Testament we have normal school, travel, and experience of life lived to the fullest.

For the law was given by Moses, but grace and truth came by Jesus Christ. John i., 17.

Just as the coming of the sun on a clear day in June floods the earth with light, so the coming of the Son of Man brought a great spiritual sun to lighten the minds of men. Said he not:

I am come that they might have life, and that they might have it more abundantly. John x., 10.

Those who came under the spell of this perfected personality must have realized that life was more abundant.

From the appearance of the angel to Zacharias, announcing the birth of John the Baptist, to the Revelation given to John the Divine, we find the New Testament full of spiritistic teaching, replete with the manifestation of the power of the spirit, many and plain directions given by the Master for the unfolding of the psychic and spiritual man. We see, not the Israelite alone, but those of other lands gifted with psychic power. Were not the Magi led by a star to the manger at

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Bethlehem? Were they not told in a dream to return home without revisiting Herod? We note that the angels announcing the birth of the Messiah sang to the shepherds, not to those of high degree. We hear the Master saying to his disciples:

Because it is given unto you to know the mysteries
of the Kingdom of Heaven, but to them it is not
given. Matt. xiii., 11.

Not all were ready for the light; their time had not yet come.

Just as in the Old Testament we find four great psychics and many lesser ones, so also in the New Testament there are four psychics who stand out conspicuously. John the Baptist, spoken of by Isaiah as the forerunner of Christ, fulfilling the prophecy that he should be a voice crying in the wilderness. John knew that his mission was to prepare the way. Said he not:

There cometh One mightier than I after me, the
latchet of whose shoes I am not worthy to stoop
down and unloose. Mark i., 7.

and what said Jesus of John?

A prophet? yea, I say unto you, and more than
a prophet

Among them that are born of women there hath
not risen a greater than John the Baptist.

Matt. xi., 9-11.

Did not the same angel announce the birth of John the Baptist that announced the birth of Jesus? Was not Elisabeth, his mother, filled with spirit power before his coming, so that when she heard the salutation of Mary, the Blessed Virgin, the babe leaped in her womb and she prophesied. Had Elisabeth not been told from on High how greatly favoured her cousin Mary was, could she have hailed her thus?

And whence is this to me, that the mother of my
Lord should come to me? Luke i., 43.

Then did Mary prophesy that all generations would call her blessed. At the birth of John the Baptist, his father, being filled with spirit power, also prophesied.

And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways. Luke i., 76.

John not only had the prophetic power evinced by his father and mother, but he had real sight and hearing. It was through these psychic senses that he was enabled to point out to the people the One who was come to redeem Israel.

And John bear record, saying, I saw the spirit descending from Heaven like a dove, and it abode upon him;

And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bear record that this is the Son of God. John i., 32-34.

Here we see that not only was John sent to make straight the path, but to declare the Christ. Did he not say:

Behold the Lamb of God. John i., 36.

Two of John's disciples, hearing this, followed Jesus.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. John i., 40.

Immediately Andrew found his brother and brought him to Jesus, telling Simon Peter that Jesus was the Messiah.

Of all the disciples of Jesus, no one had greater psychic gifts than Peter. Not only did he see and hear with his interior senses, but he had marvellous strength as a healer, and even brought the dead to life.

But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said,

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Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. Acts ix., 40.

Peter's power of preaching the Word was really volcanic after the day of Pentecost. He was taught much in vision and in trance.

Peter went up upon the house top to pray about the sixth hour:

And he became very hungry and would have eaten; but while they made ready, he fell into a trance. Acts x., 10.

It is worthy of note that the same angel that appeared and talked to Peter had earlier appeared and talked to Cornelius, a Centurian of the Italian band. This instance, fully related in the Acts, shows us that a development of the psychic powers was not dependent upon a belief in the Christian religion, for, as yet, Cornelius had not been converted. It also tells us that God, in his Infinite mercy, did not send an angel of light to the Apostle and one of darkness to the pagan! When Peter came to the house of Cornelius, he said:

Of a truth I perceive that God is no respecter of persons. Acts x., 34.

And was it not while Paul still persecuted the Christians that he heard the Voice saying unto him:

Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks.

Acts ix., 4-5.

Jesus had told the disciples that he would come to them.

I will not leave you comfortless: I will come to you. John xiv., 18.

It seemed natural and fitting that those he had specially chosen and taught and sent forth to work in his vineyard should have this promise, but it is of deepest interest, to those outside the house of Israel, that Jesus came to Paul—speak-

ing to him so that he heard the Master's voice and was converted. He not only heard, but he saw a light so great that it blinded him.

And when I could not see for the glory of that
light. Acts xxii., 11.

Paul was taught much through visions and failed not to obey their leading. He also experienced trance and both spoke and wrote inspirationally. Paul healed the sick, cast out devils, brought the dead to life; in every possible way he used his great psychic gifts. It is said he blinded the sorcerer just by looking at him. (Acts xiii., 9.) Brought up in the strict sect of the Pharisees, he had been taught to believe in the resurrection of the body and in spirit return. He spake the truth boldly at all times; though his ability was great and his gifts many, he did not think he knew it all, but heeded others who spake by the spirit. (Acts xxi., 4.)

Though none of the disciples was stronger in the power of spirit healing than Peter and Paul, and no one of the apostles preached the word more dynamically than did these two, yet Barnabas was more eloquent, and there was one whose power of vision far surpassed any of the disciples or the prophets of old. His highest gift being sight, we have in the Revelation of St. John the Divine, beautiful glimpses of the New Jerusalem—the City Over There—and wonderful symbolic teachings regarding what man is to be when his wanderings all are over. John saw and heard many angels, even having a vision of the First and Last. Seeing Him with many crowns and hearing his praises sung by the heavenly choir, it seemed fitting that the Beloved Disciple should have had these visions granted to him when living in exile on the lonely Isle of Patmos.

V

HOW TO UNFOLD OUR HIGHER SENSES

Meditate upon these things. I. Tim. iv., 15.
According to your faith be it unto you.
Matt. ix., 29.

Many persons say, "Why is not the word of God plainer?" "If the Bible only would explain to us just what to do." It does. In every respect the Word of God gives plain and ample directions for the development of man on his physical, his psychical, and his spiritual planes. There is a whole system of psychism in the Bible. Very much is in the Old Testament, also much in the New Testament, though the latter deals more exclusively with the spiritual aspects of life. If we but read with eyes and ears open, and if we not only read, but mark, learn, and inwardly digest the teachings of the Scripture, we shall need no other tutor, no other book of instruction for the unfolding of our higher powers. Let us first note what the great seers did before their higher gifts were developed. They prayed:

So Abraham prayed unto God. Gen. xx., 17.

Hannah prays:

And it came to pass, as she continued praying before the Lord, . . .

For this child I prayed; and the Lord hath given me my petition which I asked of him.

I. Sam. i., 12-27.

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Solomon prays :

Now when Solomon had made an end of praying,
Fire came down from heaven. II. Chron. vii., 1.

Moses prays :

And he cried unto the Lord ; and the Lord
shewed him a tree, which, when he cast into the
waters, the waters were made sweet. Ex. xv., 25.

Daniel prays :

He kneeled upon his knees three times a day,
and prayed, and gave thanks before his God.
Dan. vi., 10.

Elijah prays :

And he cried unto the Lord and said, O Lord
my God, I pray thee, let this child's soul come into
him again. I. Kings xvii., 21.

Elisha prays and restores a child's life :

He went in therefore, and shut the door upon
them twain, and prayed unto the Lord.
II. Kings iv., 33.

Habakkuk prays :

O Lord, revive thy work in the midst of the
years. Hab. iii., 2.

Jesus prays :

And in the morning, rising up a great while before
day, he went out, and departed into a solitary place,
and there prayed. Mark i., 35.

And it came to pass in those days, that he went
out into a mountain to pray, and continued all
night in prayer to God. Luke vi., 12.

Jesus prays for Peter :

But I have prayed for thee, that thy faith fail not.
Luke xxii., 32.

Jesus bids his disciples to pray :

He said unto them, Pray that ye enter not into
temptation. Luke xxii., 40.

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Jesus prays for himself :

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

Luke xxii., 41.

And being in an agony he prayed more earnestly.

Luke xxii., 44.

The apostles pray with the women :

These all continued with one accord in prayer and supplication, with the women and Mary the Mother of Jesus, and with his brethren. Acts i., 14.

All Bible students know that there are many texts referring to prayer in the law and the prophets. It is sufficient for Christians that the Lord Jesus set us this example. Yet prayer is not enough, for when the disciples asked the Master why they could not cast out devils, His answer was :

Howbeit this kind goeth not out but by prayer and fasting.

Matt. xvii., 21.

They fasted.

Moses fasted :

And I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread, nor drink water, because of all your sins which ye sinned.

Deut. ix., 18.

Elijah fasted :

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the Mount of God.

I. Kings xix., 8.

This meat that lasted Elijah so long was only bread and water. (I. Kings xix., 6.)

When he heard of the destruction of Jerusalem, Nehemiah fasted :

I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

Neh. i., 4.

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David fasted :

I humbled my soul with fasting. Ps. xxxv., 13.

With fasting, as with prayer, the deed is not sufficient of itself if it lacks the proper intention.

Then came the word of the Lord of Hosts unto me, saying,

Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all *fast unto me*, even to me?

Zec. vii., 4-5.

Jesus fasted :

And when he had fasted forty days and forty nights, he was afterwards an hungered.

Matt., iv., 2.

The disciples fasted :

As they ministered to the Lord, and fasted. . .

And when they had fasted and prayed.

Acts xiii., 2-3.

Not alone the Hebrews, but those of other races prayed and fasted to obtain spiritual power.

And Cornelius said, Four days ago I was *fasting* until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing.

Acts x., 30.

Paul frequently alludes to his fasting :

In weariness and painfulness, in watchings often, in hunger and thirst, in *fastings* often, in cold and nakedness.

II. Cor. xi., 27.

In the old Testament, and in the New Testament, we find the women, as well as men, fasted.

Esther says to Mordecai :

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise.

Esther iv., 16.

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Neither did age make any difference, for of the prophetess Anna it is said :

And she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day.
Luke ii., 37.

They meditated :

And Isaac went out to meditate in the field at eventide.
Gen. xxiv., 63.

To Joshua the Lord says :

This book of the law shall not depart out of thy mouth ; but thou shalt *meditate* therein day and night, that thou mayest observe to do according to all that is written therein.
Josh. i., 8.

David many times speaks of musing and meditating :

I have more understanding than all my teachers ; for thy testimonies are my meditation.
Ps. cxix., 99.

I will *meditate* in thy precepts, and have respect unto thy ways.
Ps. cxix., 15.

I *meditate* on all thy works ; I muse on the works of thy hands.
Ps. cxliii., 5.

After giving directions for spiritual attainment to Timothy, Paul says :

Meditate upon these things. I. Tim. iv., 15.

They practiced self-restraint :

Not only prayer and meditation and fasting, but moderation in all things is enjoined.

Six days shalt thou eat unleavened bread.
Deut. xvi., 8.

Samson and his mother are examples of power coming through temperance :

And the angel of the Lord appeared unto the woman and said unto her . . .

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Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. Jud. xiii., 3-4.

As long as Samson used self-restraint he was wonderfully strong. When his wife was pleading with him to tell her wherein lay his strength, he restrained himself, saying:

Behold, I have not told it my father nor my mother, and shall I tell it thee. Jud. xiv., 16.

Daniel, even when condemned to the lions' den, had the power to restrain fear:

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Dan. vi., 10.

Paul has much to say on this subject of self-restraint, which virtue he practised constantly:

And they that are Christ's have crucified the flesh with the affections and lusts. Gal. v., 24.

Peter inculcates self-restraint:

For this is thankworthy: If a man for conscience sake endure grief, suffering wrongfully. I. Pet. ii., 19.

Wherefore gird up the loins of your mind. I. Pet. i., 13.

After fasting in the wilderness, all desire for an earthly kingdom was set aside by Jesus.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv., 8-10.

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Jesus includes moderation in speech:

But let your communication be yea, yea; nay, nay.
Matt. v., 37.

Jesus would have us restrain all our bodily powers, making them subservient to the spirit:

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; . . .

And if thine eye offend thee, pluck it out, and cast it from thee.
Matt. xviii., 8-9.

Then Jesus asked his disciples to refrain from sleep:

And he said unto them, why sleep ye? Rise and pray, lest ye enter into temptation. Luke xxii., 46.

Jesus sets an example of restraint of speech when sent to King Herod:

Then he questioned with him in many words; but he answered him nothing.
Luke xxiii., 9.

Also when before Pilate:

And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me?
John xix., 9-10.

While prayer and fasting and meditation and self-restraint are all excellent and necessary, if we would enter at the gate of power, yet they amount to but little without faith. They had faith:

By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.
Heb. xi., 7.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed.
Heb. xi., 8.

It was because of his great faith that Abraham obtained the wishes of his heart.

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And he believed in the Lord; and he counted it to him for righteousness. Gen. xv., 6.

And Abraham said, My son, God will provide himself a lamb for a burnt offering. Gen. xxii., 8.

Moses had abundant faith, else how could he have performed the wonders that he did:

And Moses verily was faithful in all his house. Heb. iii., 5.

Shadrach, Meshach, and Abednego had faith that carried them safely through the fiery furnace:

If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us out of thine hand, O King.

Dan. iii., 17.

Daniel was made strong through faith:

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Dan. vi., 23.

And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: who through *faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again.

Heb. xi., 32-35.

If faith hath done all this and more, what of lack of faith? One example is that of Peter trying to walk on the water.

But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him. O thou of *little faith*, wherefore didst thou doubt?

Matt. xiv., 30-31.

From a study of the miracles of healing, both by Jesus and his disciples, it would seem that *faith* was the most necessary factor for the gaining of health. Not only faith in God and faith in self, but *faith in God's messengers that are sent by him for our instruction and guidance is essential for a full unfolding of our higher senses.* The examples are very numerous of men and women who have leaned on and listened to the messages from God, not alone in the Bible, but all down through the ages. That we may have as many helpers, from the Unseen, as we need for our development and work we see in the words of the Master :

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt xxvi., 53.

One will say, Yes, I believe, this is true of Jesus, The Perfect One, but how about us, poor, weak, miserable sinners?

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. John xvi., 23.

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

John xiv., 12.

Only in rare instances are there any special manifestations of psychic power in early life. It is well that we have time to develop the clay mantle, and learn to use our physical senses aright before the higher senses begin to unfold. This unfolding should be gradual and orderly; it takes time as well as labour. Abraham was ninety years old when he had his greater visions. Moses was eighty years of age when he talked with "the angel in the burning bush." He had retired from court life in Egypt, and had for many years been living close to nature, watching the flocks of his father-in-law Jethro, in the land of Midian. Jeremiah and Daniel were quite young men when their seership began, but they had both gone through trials and suffering and learned the lessons that

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lead to light. Hagar was young when the angel appeared to her in the wilderness of Shur. Samson's and Samuel's mothers were well on in years ere we find any record of their clairvoyance or clairaudience. Samuel himself is an exceptional instance (often quoted) of a child hearing a voice from the "Invisible World." Yet this exception tells us that it is quite possible, when a child's environment is all that it should be. Samuel's mother prayed for him:

For this child I prayed; and the Lord hath
given me my petition which I asked of him.

I. Sam., i., 27.

He was brought to the temple at an early age. He slept in a room alone. He was in attendance on a godly man, who helped him to know that the Voice was from On High. Eli told little Samuel to answer this call, and what to say.

While prayer is of the very first importance, not just words, but a sincere desire for betterment, a yearning with all the might toward God, yet, as work without faith profits nothing, so prayer without faith is of no avail, for the very essence of prayer is faith:

Knowing that a man is not justified by the
works of the law, but by the faith of Jesus Christ.

Gal. ii., 16.

Said not the Master:

What things soever ye desire, when ye pray,
believe that ye shall receive them, and ye shall have
them.

Mark xi., 24.

One may pray all day and all night for the gifts of the spirit without coming in touch with the Higher Powers unless the attitude of the spirit is right (bodily attitude matters not). The attitude of the human spirit should be one of absolute submission to the Divine will.

For whosoever shall do the will of God, the same
is my brother, and my sister, and mother.

Mark iii., 35.

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Jesus himself failed not to do the will of God.

Jesus saith unto them, my meat is to do the will of him that sent me, and to finish his work.

John iv., 34.

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Luke xxii., 42.

We are to ask, but only ask for that which is good for us in the sight of the Father. Then have patience as to the time of receiving the Divine gifts. Meditation is an aid to prayer, especially if we meditate upon the words of the Master.

The words that I speak unto you, they are spirit, and they are life.

John vi., 63.

If we believed this one saying of the Lord we would make haste to learn all His recorded words. Yet prayer and meditation are not enough, for we hear the Master saying:

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father. Matt. vii., 21.

Let us note what James says about faith and works:

But wilt thou know, O vain man, that faith without works is dead?

Jas. ii., 20.

Again the Blessed Master says:

If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John vii., 17.

The Master here gives us a sure way to knowledge, but how few study the commandments of Jesus so as to know God's will. We still treasure the Decalogue of Moses, teach it to our children, read it in our churches, print it in large type; do we as much with the Sermon on the Mount, wherein we find ten very plain commandments, and all of them positive?

Be luminous.

Matt. v., 16.

Be forgiving.

" v., 24.

Be sincere.

" v., 37.

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Be peaceable.	Matt. v., 39.
Be generous.	" v., 42.
Be loving.	" v., 44.
Be unostentatious.	" vi., 3.
Be non-condemnatory.	" vii., 1.
Be discriminating.	" vii., 6.
Be altruistic.	" vii., 12.

It is necessary to obey all of these commandments of the Saviour if we would build up our soul powers and our spiritual life, and these should go hand-in-hand, *for psychism without spirituality may lead us into many temptations, and in the end only make magicians of us.* Very marvellous powers, as well as extraordinary physical strength, have not always been used for a good end, are not always manifestations of Spirit power from On High, but may be spirit power from below. For the attainment of our highest faculties we should follow the lead of those in the past who have succeeded in bringing in light, of those who have used their God-given faculties for the betterment of their fellow-men. There are many such psychics; though a large number of them are mentioned in the Hebrew Scriptures this does not close the list. Yet, in the Bible, we find the fullest and best instruction for the unfolding both of our mental and our spiritual powers. One command of Jesus is to close the door (Matt. vi. 6). This should be done for at least a short time each day. Not only should we shut out the commotion of our passions and emotions, but also we should silence our thoughts. It is on account of the great difficulty of shutting the door that so many psychics are taught in visions of the night, are spoken to in dreams (a half-sleeping, half-waking state wherein the spiritually-minded may come in close touch with the other world).

A study of the lives of those who have attained tells us that the prophets and psychics of olden time lived very close to nature; they either sought the mountain tops, the forests, or the river banks. They cared not for large houses in

crowded cities. In absence of congenial surroundings men have ascended to the housetops to pray, notably, Peter in Joffa.

Peter went up upon the housetop to pray about
the sixth hour. Acts x., 9.

Jesus bids us to be in the world, but not of the world, but this means not to betake ourselves to mountain tops or lonely forests, or to separate ourselves from our brother man continually, not to be hermits or anchorites: yet we see that the Master, from time to time, retired to a mountain to pray, or went into the wilderness for self-mastery. Even he, the Perfect Man, had need of rest, of quiet, and of solitude. In all matters of psychic and spiritual unfoldment, Jesus, the God-man, the one who reconciled the Divine and the Human, is our Ensamble.

VI

THE INTERIOR SENSES

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar :

And he laid it upon my mouth, and said, Lo, this hath touched thy lips. Isa. vi., 6-7.

Then the Lord put forth his hand, and touched my mouth : And the Lord said unto me, Behold, I have put my words into thy mouth. Jer. i., 9.

And the angel of the Lord came again the second time, and touched him. I. Kings xix., 7.

On the physical plane touch includes all the senses, though it is commonly used to indicate the muscular sense of feeling. All superforce comes in waves, and those waves are of different length and come with different degrees of velocity ; we are made conscious of the difference of these vibrations by the places in which they touch us. A sound wave, reaching the tympanum of the ear by means of the auditory nerve, is recorded on the brain, and we call that hearing. A much swifter wave, that of light, touching the retina of the eye, is, by means of the optic nerve, carried to the brain, and we have sight. Certain waves bearing odours come in contact with the olfactory nerve, and the sense of smell is called forth. Touch is not confined to the eyes or nose or ears or palate ; it may fulfill its mission on any part of the physical

man: the ends of the fingers, the palm of the hand, the cheek, the lips, the sole of the foot—all are places so replete with nerves that when touched by a wave of superforce the response is such that the brain records a sensation, sometimes of pleasure, sometimes of pain.

All physical senses have corresponding psychic and etheric senses. One who has no special supersense well developed, but who feels the psychic waves, or is touched by the odic force and gains information thereby, so that he says, "I sense this," or "I feel that so and so is near," or "This is coming to pass," we call clair-sentient, that is, the way is clear for the higher senses to operate, though no one of them, as yet, predominates. Deborah, the one woman who judged Israel, was of this type.

And she dwelt under the palm tree of Deborah
between Ramah and Bethel in Mount Ephraim;
and the children of Israel came up to her for judgment.
Judg. iv., 5.

A person who is clair-sentient may easily develop one or more etheric senses. The sense which is usually the easiest to bring forth is that of touch, and through that the other senses become alert, so that hearing or sight frequently follows. Which of these interior senses comes first depends largely upon the individual's own vibration. In the Bible very much is made of the psychic and etheric senses of touch. Elijah was helped and guided often by touch.

And as he lay and slept under a juniper tree,
behold, then an angel touched him, and said unto him. Arise and eat. . . .

And the angel of the Lord came again a second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

I. Kings xix., 5-7.

It was after the second touch that Elijah arose and ate and drank and had sufficient strength for his forty days' fast. Ezekiel frequently refers to the sense of touch.

So the spirit lifted me up, and took me away, and I went in bitterness in the heat of my spirit; but the hand of the Lord was strong upon me.

Ez. iii., 14.

As I sat in mine house, and the Elders of Judah sat before me, that the hand of the Lord God fell there upon me. . . .

And he put forth the form of an hand, and *took me by a lock of mine head.*

Ez. viii., 1-3.

There are several instances in which Ezekiel speaks of the spirit lifting him up, which may not in the least refer to any physical levitation, but to a sort of ecstasy, in which his spirit saw places at a distance. Isaiah describes his inspiration which came to him in a vision and through a touch.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

And he laid it upon my mouth, and said: Lo, this hath touched thy lips.

Isa. vi., 6-7.

Jeremiah also had the experience of being touched on the mouth.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me: Behold, I have put my words in thy mouth.

Jer. i., 9.

It is curious to note that among the ancients in other nations the idea of inspiration coming through a touch on the lips was prevalent. In the life of Sophocles we read that a bee settled on his lips one day, and this gave his verse mellifluous flow.

Of all the prophets and psychics spoken of in the Old Testament, no one refers to the gift of touch so often as Daniel. When talking to Gabriel, who with us is called "The Angel of the Annunciation," Daniel says:

Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright.

Dan. viii., 18.

Several years later Daniel writes :

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. Dan. ix., 21.

Again, in the time of Cyrus, Daniel tells us that while he was beside the river, and others with him, who did not see the vision that he saw, yet felt the quaking so that they were frightened and hid themselves :

Behold, an hand touched me, which set me upon mine knees, and upon the palms of mine hands.

Dan. x., 10.

Daniel now listens to the angel's message, which so greatly impresses him that he tells us he set his face to the ground and became dumb :

And behold, one like the similitude of the sons of men touched my lips ; then I opened my mouth, and spake and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me and I have retained no strength. Dan. x., 16.

Here we are told that the angel's touch on Daniel's mouth loosened his tongue, yet revived not his strength. Some touches are evidently for inspiration, and may take the physical strength ; other touches are to restore health and confidence and give strength.

Then there came again and touched me one like the appearance of a man, and he strengthened me.

Dan. x., 18.

The Supreme Psychic, the only Perfect Man who has manifested in the flesh, had the sense of touch so marvellously developed that he could, even while here on earth, do the things that the angels do for man, and more, for not only did he heal by touch, but those touching him received health.

And as many as *touched* him were made whole.

Matt. vi., 56.

And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. Matt. viii., 3.

And he touched her hand, and the fever left her. Matt. viii., 15.

There are many instances given in the gospels where Jesus healed by touch; one of special interest is when the woman touched the hem of his garment and was healed. Jesus felt it and asked:

Who touched me?

And Jesus said, Somebody hath *touched* me; for I perceive that virtue is gone out of me.

Luke viii., 45-46.

At this time Jesus declared to the woman that it was her faith that made her whole, yet she surely received something from a *touch*, else why did the Master say, Virtue is gone out of me?

To a certain extent the apostles had the gift of healing by touch; also it was taught that spiritual gifts were conferred by the laying on of hands.

And when they had prayed, they laid their hands on them. Acts vi., 6.

Then laid they their hands on them, and they received the Holy Ghost. Acts viii., 17.

Not only the apostles had such gifts, for when Paul was cured of his blindness it was by a man of Damascus, a disciple, but not an apostle.

And Ananias went his way and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith.

Acts ix., 17, 18.

Laying on of hands played quite a part in the ritual of the Levite priest.

And Aaron and his sons shall put their hands upon the head of the bullock. Ex. xxix., 10.

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel. Lev. xvi., 21.

There are many texts regarding the laying on of hands; one is of much interest, showing that a spiritual gift may be communicated from man to man by *touch*.

And Joshua, the son of Nun, was full of the spirit of wisdom: for Moses had laid his hands upon him. Deut. xxxiv., 9.

Paul believed in this transference of spiritual power by means of touch.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. I. Tim. iv., 14.

If the touch of man to man can be so potent, how much more may not the touch of a hand from the unseen mean? The *touch* of the angel guide may be felt when our own *interior sense of touch* is developed.

VII

INTERIOR SIGHT AND HEARING

I saw the Spirit descending from heaven like a dove. John i., 32.

And I saw a star fall from heaven unto the earth. Rev. ix., 1.

I speak to the world those things which I have heard of him. John viii., 26.

If any man have an ear, let him hear. Rev. xiii., 9.

Ye have neither heard his voice at any time, nor seen his shape. John v., 37.

There is very much more said regarding sight and hearing in the Scripture than about any of the other interior senses; they are by far the most important and usually the most developed, both on the physical and on the psychic planes, though earlier than sight or hearing comes touch, which we designate as feeling, and also taste in many animals comes before the eyes and ears are used; this is because it is necessary that the proper ailment be chosen to preserve life. Smell, also, is needed as a protection and help in the building up of the physical nature. A relish for food is necessary to the preservation of life, and a keen scent aids in the finding of and the selection of fitting foods. While in all animals these two senses are strong, the refinement of them comes only to the human being, and the exquisite sensitiveness to taste and smell that can detect an almost imperceptible fragrance and

enjoy a very delicate flavour belongs to a highly-developed person. The ancient Hindu was taught that he might discern his spiritual state by the refinement of his sense of taste.

(Bhagavad-Gita. Lesson xvii.)

In the psychic world taste and smell are the last senses to develop, and are as yet dormant in most men, while the etheric senses of smell and taste are even more rarely manifested. In the Bible these senses are spoken of symbolically, where the sense of taste usually means perception.

O taste and see that the Lord is good.

Ps. xxxiv., 8.

If so be ye have tasted that the Lord is gracious.

I. Peter ii., 3.

Tasted the good word of God.

Heb. vi., 5.

In one place taste signifies experience.

If a man keep my saying, he shall never taste of death.

John viii., 52.

Even less is said of smell in the Bible, except in the Old Testament we are given to understand that sweet odours were acceptable unto the Lord.

And the Lord smelled a sweet savour.

Gen. viii., 21.

An offering made by fire, of a sweet savour unto the Lord.

Lev. ii., 9.

And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it.

Ex. xxx., 7.

We find explicit directions in the Mosaic law for the compounding of incense and the burning of it both morning and evening; yet if the offering was not made in the right spirit it was not sweet. God requires the incense of the heart.

To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

Jer. vi., 20.

There is much stress laid on the necessity of opening the eyes and ears to spiritual things, and only a few men are mentioned in the Bible who had attained to etheric vision or hearing. Many then, as now, were totally unaware of their blindness and deafness; they did not know of an eye and an ear that would give them understanding of things spiritual. Jeremiah hears the Lord saying:

Hear now this, O foolish people and without understanding; which hath eyes, and see not; which have ears, and hear not. Jer. v., 21.

Further this prophet says:

To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken. Jer. vi., 10.

The Apostle Barnabas uses a similar expression when speaking of those who have attained to spiritual hearing.

We therefore understand aright the commandments, speak as the Lord would have us, wherefore he has circumcised our ears. Ep. of Bar. ix., 20.

Isaiah heard the voice of the Lord telling him that some were not ready for the unfolding of their interior senses; it was not time for these to have perception.

Lest they see with their eyes and hear with their ears, and understand with their hearts, and convert and be healed. Isa. vi., 10.

As in the days of the prophets of Israel, so also when the Messiah had come, there were those whose time had not arrived for vision and hearing, whereby they could understand. The disciples say to Jesus:

Why speakest thou unto them in parables? Matt. xiii., 10.

It was after the Master had told the disciples why they had understanding that, speaking of the multitude, he says:

Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. Matt. xiii., 13.

Then, after quoting from Isaiah, Jesus adds:

But blessed are your eyes, for they see; and your ears, for they hear. Matt. xiii., 16.

By this we are given to know that the Master considered the possession of eyes and ears that could perceive spiritual things a blessing. Another record of this conversation between Jesus and his disciples gives a slightly different wording:

And he said unto them, Unto you it is given to know the mystery of the Kingdom of God: but unto them that are without, all these things are done in parables:

That seeing they may see, and not perceive: and hearing they may hear, and not understand.

Mark iv., 11-12.

Evidently, from this saying of Jesus, all were not ready for *that sight* and *that hearing* which reveal the mysteries of the kingdom. Surely he knew, for of all the sons of men no one born of woman has said as much respecting hearing.

As I hear, I judge: John v., 30.

I speak to the world these things which I have heard of him. John viii., 26.

That Jesus felt the spiritual dullness of his disciples we see from the following:

Why do ye not understand my speech? even because ye cannot hear my word. John viii., 43.

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. John viii., 47.

Speaking of the Spirit of truth that was to come, Jesus says:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak. John xvi., 13.

The earliest mention made of hearing in the Bible is that of Adam and Eve:

And they heard the voice of the Lord God walking in the garden in the cool of the day. Gen. iii., 8.

Doubtless Adam and Eve may have thought it was God's voice that they heard, though we know it was either the voice of one of His messengers or the voice of conscience.

“Ye have neither heard his voice at any time”
John v., 37.

Noah and his sons heard a voice from heaven.

And God blessed Noah and his sons. . . .
And God spake unto Noah, and to his sons with him. Gen. ix., 1-8.

Hagar talked with an angel.

And the Angel of the Lord found her by a fountain of water in the wilderness. . . .
And the Angel of the Lord said unto her, Behold, thou art with child. Gen. xvi., 7, 11.

Although having a long conversation with the messenger from heaven, it is not said that Hagar saw the angel. The earliest mention in the Bible of anyone having the interior sense of sight is that of Abram, who was gifted with both ears that hear, and eyes that see.

And he lift up his eyes and looked, and lo, three men stood by him. Gen. xviii., 2.

Isaac and Jacob, as well as Abram, both had the interior sense of sight and hearing. Moses had phenomenal sight and hearing. His followers believed in his psychic powers, even unto the day of the appearing of the Christ. The Pharisees, not wishing to believe in Jesus, say:

We know that God spake unto Moses; as for this fellow, we know not from whence he is.
John ix., 29.

Joshua was also gifted with etheric sight and hearing.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay: but as Captain of the host of the Lord am I now come. Jos. v., 13, 14.

Elijah, who had strong psychic powers, and was sensitive to the touch of his angel guide, had also the interior voice.

And after the earthquake a fire: but the Lord was not in the fire: and after the fire a still small voice . . . And behold, there came a voice unto him.

I. Kings xix., 12, 13.

Elisha asked for a double portion of his Master's spirit. Elijah knew that would mean etheric sight; this he could not feel sure that Elisha would gain.

And he said, Thou hast asked a hard thing: nevertheless *if thou see me* when I am taken from thee, it shall be so with thee; but if not, it shall not be so.

II. Kings ii., 10.

Elisha did see the chariot of fire and cried:

My father, my father, the chariot of Israel, and the horsemen thereof.

II. Kings ii., 12.

Gideon was especially favoured with interior senses.

And the angel of the Lord appeared unto him, and said unto him. The Lord is with thee, thou mighty man of valour.

Jud. vi., 12.

Still, Gideon asked for tests, and received some very interesting ones.

As a rule the development of psychic and etheric senses comes only with maturity, but children are sometimes so blessed. To Samuel the gift of hearing came when he was a child, and did not depart when he was old. He also, as a man, had sight and prescience.

Now the Lord had told Samuel in his ear a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel. I. Sam. ix., 15, 16.

Samuel saw plainly what should happen to Saul, and told him of the vision, predicting that the spirit of the Lord would come upon him.

And it was so, that when he had turned his back to go from Samuel, God gave him another heart.

I. Sam. x., 9.

Isaiah, Jeremiah, Ezekiel, and Daniel were all endowed with interior senses. Isaiah says:

The Lord God hath opened mine ear. Isa. l., 5.

The Lord to Isaiah says:

Hear, and your soul shall live. Isa. lv., 3.

Of the people it is said:

Hear, ye deaf: and look, ye blind, that ye may see. . . .

Seeing many things, but thou observest not: opening the ears, but he heareth not.

Isa. xlii., 18, 20.

Ezekiel, whose etheric sight was very marvellous, and his visions deeply symbolic, tells us of hearing a voice of more than ordinary power.

And I heard behind me a voice of great rushing.

Ez. iii., 12.

And behold, the glory of the God of Israel came from the way of the East: and his voice was like a noise of many waters: and the earth shined with his glory.

Ez. xliii., 2.

Daniel records his visions in plainer language than the other prophets. He tells us of his conversations with celestial visitors, and even describes their appearance. Once, in speaking of an angel, he says:

And the voice of his words like the voice of a multitude.

Dan. x., 6.

Daniel's hearing reminds us of that of St. John; to neither of them was it a small voice.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. Rev. i., 10.

And I saw a strong angel proclaiming with a loud voice. Rev. v., 2.

And I beheld, and heard an angel flying through the midst of heaven. Rev. viii., 13.

And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. Rev. xiv., 2.

And after these things I heard a great voice of much people in heaven. Rev. xix., 1.

We see that John not only heard angels, but people that were in heaven.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God Omnipotent reigneth. Rev. xix., 6.

And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men, and he will dwell with them. Rev. xxi., 3.

St. John had sight and hearing of the highest order; much of that he saw he describes in symbols, so that he who runs may read, but those whose time has not come may not understand. The things that he heard are easier to understand, though many times these things are told in esoteric language; yet much of what he heard, during the time of his vision, can be comprehended by the sincere student.

Paul tells us that:

Faith cometh by hearing, and hearing by the Word of God. Rom. x., 17.

For we walk by faith, not by sight.

II. Cor. v., 7.

As faith is of more importance than sight, according to St. Paul, it would seem that we might better cultivate our

hearing; yet, in speaking to those same people at another time, he says:

While we look not at the things which are seen,
but at the things which are not seen; for the things
which are seen are temporal; but the things which
are not seen are eternal. II. Cor. iv., 18.

The Apostle Paul bids us all

Covet earnestly the best gifts. I. Cor. xii., 31.
While to him hearing may have been the best, to Peter sight
was revelatory, for he saw heaven open and a vessel descend-
ing,

Wherein were all manner of fourfooted beasts of
the earth, and wild beasts, and creeping things, and
fowls of the air. Acts x., 12.

It was this symbolic vision given to Peter, while he was in
trance, that led the way for the conversion of the Gentiles,
for after this the Apostle said:

Of a truth I perceive that God is no respecter of
persons, Acts x., 34.

which truth, discerned by Peter so long ago, is more and
more manifest to-day, for we find many learned and
unlearned men and women using those organs that belong to
the natural man, senses other than the physical, but in no way
supernatural or supernormal; for the interior senses, both
the psychic and the etheric, belong to all when their spiritual
nature is awakened. To these thus ready the words of Jesus
are directed when he says:

Blessed are your eyes, for they see; and your
ears, for they hear. Matt. xiii., 16.

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice,
I shall not lose thee, tho' I die.

In Memoriam cxxx.

Thine eyes shall see the King in his beauty; they
shall behold the land that is very far off.

Isa. xxxiii., 17.

VIII PSYCHOGRAPHY

All this, said David, the Lord made me understand *in writing by his hand upon me*, even all the works of this pattern. I. Chron. xxviii., 19.

And he called to the man clothed with linen, which had the writer's inkhorn by his side. Ez. ix., 3.

And he said unto me, Write: for these words are true and faithful. Rev. xxi., 5.

Writing is not a new art, as is sometimes taught. The very first man must have had some thoughts, and these were recorded on the ether, written in the book of life, though he were quite unconscious of the writing. All thought is written or photographed upon the etheric atmosphere which surrounds us. This is psychic writing, or psychography, and can only be read by those who come within our etheric wrap, whether Here or Over There, but it will be waiting for us when we go forth from our house of clay. Then we shall be able to judge for ourselves whether our thoughts have been worth recording or not, but, good or bad, this writing will greet us when we use our etheric vision. It is given to some to see the vision before they go Hence.

Behold, an hand was sent unto me: and, lo a roll of a book was therein:

And he spread it before me; and it was written within and without; and there was written therein lamentations and mournings and woe. Ez. ii., 9, 10.

And he caused me to eat that roll.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Ez. iii., 2, 3.

It is interesting to compare the experience of St. John with that of Ezekiel when the book on which his deeds and thoughts were written was given him to eat.

And I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

Rev. x., 9, 10.

The symbolism of this suggests the truth, that many of our deeds which are sweet in the doing, of our thoughts that gratify us at the time, are ones that later on make for bitterness. It is a blessing that the writing on the ether is visible to very few in the flesh, else we might be too greatly discouraged, or our journey through life retarded. Yet how many heed their words, their thoughts, and their deeds, not realizing the why and the wherefore. The etheric substance, besides recording thought, is used by the spirit force to write with on the tablets of the heart, on the sensitive plate of the brain, on slates, on paper and on walls. A familiar case of wall-writing is that in Belshazzar's time at Babylon:

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

Dan. v., 5.

All the king's wise men were unable to read this writing. Then was Daniel called, who said:

God, in whose hand thy breath is, and whose are all thy ways, hast thou not glorified;

Then was the part of the hand sent from him;
and this writing was written. Dan. v., 23, 24.

Daniel did not doubt that this materialisation of fingers and the message written by them was from God. This is an unusual case, not to see writing, but to see the instrument that writes.

Robert Dale Owen gives a chapter on this subject with many valuable instances of direct spirit writing (which is quite different from slate writing). One case is that of a French baron who had some five hundred specimens, mostly received in churches or historic residences. Also Mr. Owen gives a case coming under his own observation, where he saw a *luminous hand write*: this, in a dark room. On one occasion, by gaslight, Mr. Owen *heard writing* and *felt* the touch of a finger. He received this message: "The North will conquer," which was given September 3rd, 1861, just after the disaster at Bull Run. (The Debatable Land, pp. 375-84). Though writing is seen on walls, on slates, on the hand or arm of the medium, all without any apparent instrument, more often the writing just appears before the eye of the seer, as if in the air. Constantine, we remember, saw a sentence written in the sky. The Scripture leads us to think that writing is often done in the Etheric World which is not seen by man's physical eye.

The sin of Judah is written with a pen of iron,
and with the point of a diamond: it is graven
upon the tablets of their heart, and upon the horns
of your altars. Jer. xvii., 1.

Psychography may be divided into three branches. First, the automatic, which is the lowest kind of psychic writing, and fraught with the most danger, as the psychic knows not who is guiding the pen or other instrument, and runs the risk of getting not only irrelevant and silly messages, but of coming into contact with elementals. All forms of slate writing, ouija boards, planchette, psycho, and pencils held

by the subject, but used by the superforce, are of this kind. Sometimes the automatic writing is good, sometimes evil, often neutral, but not to be trusted. Sometimes portraits are painted and drawings made more quickly than a human hand could draw or paint. Many instances of these phenomena are recorded by modern writers. One of the most interesting records of automatic writing given in Scripture is that of David getting the pattern of the Temple, which he gave to Solomon.

And the pattern of all that he had by the spirit of the courts of the house of the Lord, . . .

All this said David, the Lord made me understand *in writing by his hand upon me*, even all the works of this pattern. I. Chron. xxviii., 12, 19.

The second kind of writing, which may be classed under psychography, is the impressionistic. This may come through audition, the subject hearing words before writing, which come slowly one or two at a time, and with no idea of what the context of the sentence is to be. Or the words may come in a flood, faster than the hand of the psychic can record them, so that the writing can scarcely be read. An example of the first is found in the books of William C. Comstock. Speaking of himself as the amanuensis for those in the wider life, he says: "It was not given to him as thought to be written out in his own words, but dictated to his mental hearing word by word, to be written just as it was received, as any dictation by man to man would be." (A Word for Help from the Wider World, p. 9.)

We have an excellent example of an impressionistic writer in Moses. After he had broken the tablets of stone (said to have been written by the Lord), he went again to the Mount.

And the Lord said unto Moses, Write thou these words; for after the tenor of these words, I have made a covenant with thee and with Israel.

And he wrote upon the tables the words of the covenant. Ex. xxxiv., 27, 28.

It was this second writing that is preserved to us in the ten commandments. Isaiah was directed to write (by impression).

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen.

Isa. viii., 1.

Jeremiah also, in late life, seems to have had this gift.

Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Jer. xxx., 2.

At times Jeremiah employed a scribe to write what he heard.

And Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.

Jer. xxxvi., 4.

Jeremiah bids his scribe read the communications in the house of the Lord. The people, hearing the message, were so impressed they asked how it was received.

Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

Jer. xxxvi., 18.

Evidently there was something ominous in the message, for the princes advised Baruch that he and Jeremiah hide. When the king was told of the writing he sent for the roll and bade his scribe read it to him.

And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed.

Jer. xxxvi., 23.

When Jeremiah was informed that the king had burned the message, he was told to rewrite it.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim, king of Judah, had burned in the fire; and there were added besides unto them many like words.

Jer. xxxvi., 32.

Ezekiel sees his angel guide, whom he thus describes :

And behold the man clothed with linen, which had the inkhorn by his side, recorded the matter, saying, I have done as the Lord commanded me. Ez. ix., 11.

More than once this prophet speaks of the man with the inkhorn who helped him to write. Ezekiel was gifted with conscious trance and wrote both from impression and inspiration. He tells of joining two sticks, which symbolised Israel and Judah.

And the sticks whereon thou writest shall be in thine hand before their eyes. Ez. xxxvii., 20.

Habakkuk questioning what was the meaning of his vision, gives us the following :

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. Hab. ii., 2.

In the Old Testament most of the writing is impressionistic, while in the New Testament it is nearly all inspirational. We no longer have the expressions: Thus saith the Lord, or the word of the Lord that came to Hosea or Micah or Jonah. While in Isaiah more is by inspiration than by impression, and the book of Daniel seems to be a record of what the man saw, even more than what he heard; in both of these prophets the impressionistic and inspirational are mixed, as, indeed, they usually are.

Pure inspirational writing, the third and highest form of psychography, is where no words are given, but the heart and the brain of the writer are so surcharged with spiritual influx that the writing conveys the message in the language of the scribe. The thought is then paramount, the words but vehicles. All real poetry, the best painting, the great architecture and sculpture, are inspirational writing. Without inspiration there is nothing original, for the pattern, the idea, is made in the world of spirit and is transmitted to the human brain when that is in condition to receive it, and given forth

with the hands, the feet, the mouth, as the will of the individual directs or the talent decides, for sometimes the inspiration is even stronger than the will, so strong that the record is subconscious or even automatic, as in the case of writing while in trance. Of all the inspirational writings, no one book surpasses that of the Revelation of St. John. Though very largely inspirational, even this at times is impressionistic, for the writer transcribes what he sees, as well as what he is told.

Write these things which thou hast seen, and the things which are, and the things which shall be hereafter.

Rev. i., 19.

St. John now seems to write from dictation.

After this I looked, and behold, a door was opened in heaven.

Rev. iv., 1.

He then hears a voice bidding him to come up, and he tells us :

Immediately I was in the spirit.

Rev. iv., 2.

Although John had been bidden to go up, he knew that even in spirit he was not in heaven, as he says :

And I saw an angel come down from heaven.

Rev. xx., 1.

John had marvellous conscious vision, not only of the things that were, but of the future. He relates what he heard and what he saw largely in symbolic language, saying :

Let him that hath understanding count the number of the beast.

Rev. xiii., 18.

Not only is his writing purposely veiled, but he was not permitted to record all that he saw and heard.

I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Rev. x., 4.

That there is a psychography beyond that which mortal man is conscious of we see from such texts as the following :

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Ex. xxxii., 33.

Every one that shall be found written in the book.

Dan. xii., 1.

And the dead were judged out of those things which were written in the books, according to their works.

Rev. xx., 12.

Speaking of what will be given to those who overcome, we read :

And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Rev. ii., 17.

And I will write upon him the name of my God ; and the name of the city of my God . . . And I will write upon him my new name.

Rev. iii., 12.

Whose names are not written in the book of life of the Lamb.

Rev. xiii., 8.

Later, St. John sees the Lamb standing on a mount, and with him those

Having his Father's name written in their foreheads.

Rev. xiv., 1.

So it would seem that already in John's day some had attained to the blessed state of having *God's name written upon them.*

IX CELESTIAL MUSIC

When the morning stars sang together, and all the sons of God shouted for joy. Job xxxviii., 7.

I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God. Rev. xix., 1.

Although there are but a few instances where music is mentioned in the Bible as having any spiritual significance, we see that its use was known in early days as an aid to psychic manifestations. When Jehoshaphat was inquiring for a prophet, a servant of the king of Israel said :

Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah. II. Kings iii., 11.

Then when the three kings of Judah, of Israel, and of Edom, came to Elisha to inquire of him, before the prophet answered their questions he said :

But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. II. Kings iii., 15.

That other prophets used music when prophesying we learn from what Samuel said to Saul :

When thou art come hither to the city that thou shalt meet a company of prophets coming down from a high place with a psaltery, and a tabret, and a pipe, and a harp, before them ; and they shall prophesy.

And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. I. Sam. x., 5, 6.

That music has a psychic, as well as a soothing, effect on Saul, we see from the narrative where his servants, perceiving that he was not himself, recommended music as a cure.

And Saul's servants said unto him, Behold now an evil spirit from God troubleth thee.

Let our Lord now command thy servants, which are before thee, to seek out a man who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

I. Sam. xvi., 15, 16.

That Saul thought his servants were right in their idea that music would drive away the evil spirit is apparent.

And Saul said unto his servant, Provide me now a man that can play well, and bring him to me.

Then answered one of the servants and said, Behold I have seen a son of Jesse the Beth-le-hemite, that is cunning in playing. I. Sam. xvi., 17, 18.

After this the servant enumerates all of David's excellent qualities, so Samuel is only too anxious to know the shepherd lad, whose unusual cunning with the harp, as with his other more than ordinary gifts, was because the Lord was with him.

And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

I. Sam. xvi., 23.

Here we are taught that even earth music may be used to drive away evil spirits. That song was inspired we see in the account of Moses and Miriam singing, after the passage of the Israelites over the Red Sea.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing

unto the Lord, for he hath triumphed gloriously:
the horse and rider hath he thrown into the sea.

Ex. xv., 1.

And Miriam, the prophetess, the sister of Aaron, took a trimbrel in her hand: and all the women went out after her with timbrels and with dance.

And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously. Ex. xv., 20, 21.

After the prophetess, Deborah, had helped Barak defeat the armies of Sisera, she sang inspirationally:

Praise ye the Lord for the avenging of Israel when the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the God of Israel. Jud. v., 2, 3.

While there is no mention in the Old Testament of angels singing, or of anyone who heard music from another plane, yet all inspirational song or playing must have spirit power behind it. There are some accounts in later times of those who were taught music by angels. Conspicuous among these favoured ones is Cædmon, an early English poet. Very humble was the position that Cædmon held in a monastery, for we hear that "Having gone to the stable, where he had to take care of the horses that night, he there composed himself to rest at the proper time; a person approached him in his sleep, and saluting him by name, said: 'Cædmon, sing some song to me.' He answered, 'I cannot sing, for that was the reason why I left the entertainment and retired to this place, because I could not sing.' The other who talked to him replied, 'However, you shall sing.' 'What shall I sing?' rejoined he. 'Sing the beginning of created beings,' said the other. Whereupon he presently began to sing verses to the praise of God." (Bede's eccl. his., b. IV, chap. xxiv.)

Of St. Dunstan it is told that an angel asked him why he did not sing, and when he replied that he was ignorant and could not sing, the angel taught him the hymn that he had

heard the angelic choir singing. The next day St. Dunstan sang the hymn to his monks. Again, it is related that one day this saint's harp hanging on the wall played to him the hymn "Gaudete animi" (Clement, *A handbook of Legendary Art*). At the funeral of Thomas à Becket, according to tradition, as his body was borne to the tomb angels were heard singing the beginning of the Service of the Martyrs. The monks were for a moment amazed; they ceased their funeral hymn; then, as if inspired, they joined their voices with the angelic hymn. (Clement, *A handbook of Legendary Art*.)

Of St. Fursey we read: "And quitting his body from the evening 'til the cock crew, he was found worthy to behold the choir of angels and to hear the praises which are sung in heaven." (Bede, b. III., chap. xix.) Owini (formally the prime minister to Queen Ethelfred) came with axe and hatchet in his hand to reside in the monastery, where he laboured with his hands. One day, when all the monks had gone to church, and the bishop (afterwards St. Chad) was alone in his oratory, praying, Owini heard singing, to which he listened for a half an hour. "Perceiving the same song of joy to ascend from the roof of the oratory and to return to heaven, the same way it came, with inexpressible sweetness." Soon after this, being summoned by the bishop, "he who had heard the heavenly song," asked the Venerable Chad what was the meaning of this; the bishop said, "They were angelic spirits, who came to call me to my heavenly reward, which I have always longed after, and they promised they would return seven days hence and take me away with them," which was accordingly fulfilled. (Bede, b. IV., chap. iii.)

From this record it would appear that both the humble monk Owini and the venerable Bishop Chad heard the same angelic choir. There are instances given by reverent writers of a number of persons hearing the celestial singing at the same time. When Earcongota, a saintly virgin, "departed

to the light of heaven many of the brethren of that monastery that were in the other houses declared they had then plainly heard concerts of angels singing." (Bede, b. III., chap. x.)

The ability to hear celestial music is not confined to the saints of former days. We frequently hear of some one near the point of death hearing sweet music. It is not necessary to wait until the moment that the soul is departing from the body to hear the celestial choirs. A young woman, who has lately gone into the Wider Life, used frequently to speak of hearing a voice of chanting, which she said she felt sure was from one of the "Brothers of Light." She had been told by a spiritual teacher, from the Orient, that she would in time hear the celestial chant. Two women living close to nature, in a lonely mountain house far removed from human habitation, declared that sometimes in the dead of night they were awakened by hearing a remarkable male voice chanting in a sweet way. This seemed to come from a great distance, and they felt sure it was from another sphere, as it was unlike anything of earth.

A perfectly well authenticated case is that of an American woman who was praying in a cathedral in Florence, Italy; she was so enchanted by music, which she thought proceeded from behind the altar, that she remained on her knees a long time. A friend with her, becoming impatient, said, "Do not pray all day." Going without, the woman said, "I was not praying then; I was listening to that exquisite music. Did you ever hear such an orchestra in church?" The friend looked at the listener in a searching way, then said, "There was no music; are you crazy?" Now, the woman knew she had heard celestial music, for once before, in a time of great grief, she had heard the heavenly choir.

Music is everywhere, if we but have ears to hear. The Pythagorean teaching regarding the "Music of the Spheres" finds a counterpart in the utterance of Job:

When the morning stars sang together and all the sons of God shouted for joy. Job xxxviii., 7.

So it may be that not only men and angels sing, and play on instruments that give forth sweet sounds, but that the stars in their motion utter harmonious strains. That the celestial choirs may be heard by those still in the flesh we learn from St. John's experience :

The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials ; full of odours, which are the prayers of the saints.

And they sung a new song.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands.

Rev. v., 8, 9, 11.

Besides the angels singing before the throne, St. John heard those sing who had gotten the victory over the beast :

Having the harps of God.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints.

Rev. xv., 2, 3.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia ; for the Lord God Omnipotent reigneth. Rev. xix., 6.

It is not given to every child of God, while still on earth, to hear the heavenly choir, as did St. John, yet one need not be an apostle, nor even a saint, to hear celestial music. Often it is the very humble, even the very ignorant, that have these gifts. It was not Augustus in Imperial Rome, nor Herod on his throne at Jerusalem, nor even the Magi from the East, who heard the angels sing on the night when Christ was born. It was shepherds on the plains of Judea that heard this song. After these simple men had received the news that the Long

Expected One was born and had been told by an angel where to find Him,

Suddenly there was with the angels a multitude of the heavenly host praising God and saying,

Glory to God in the highest and on earth peace,
goodwill towards men. Luke ii., 13, 14.

X

ANGELOPHANIES

And he said unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

John i., 51.

We might say apparitions or epiphanies, as well as angelophanies, when speaking of the appearances of angels, but the term apparition is too often associated with terror, as is that of ghost. Yet we know that ghost means guest, and when we say Holy Ghost we think of the most desirable of guests. The word epiphany has in the Christian Church come to mean exclusively the festival that commemorates the Manifestation of Christ to the Gentiles, though in Greek the word epiphany means a shining forth and may be used of any phenomenal appearance. Robert Dale Owen, in speaking of the "Epiphanies of Spiritualism," says, "What power have we weak mortals, who must sit still and see winds and waves fulfil their mission, to control the agency of disembodied spirits? Shall we set about considering whether we shall accept the epiphany of the rainbow or the apparition of the Aurora Borealis?" (The Debatable Land, pp. 236-7.)

Angels have doubtless appeared even before man on this planet was here to see them. In the early Hindu literature the "shining ones" are spoken of as beneficent beings. We no longer consider the Bible the oldest book in the world,

yet, when we think of the story of Eden, it seems a long time ago. In this account of the home of Adam and Eve we are told that cherubims with flaming sword guarded the tree of life. (Gen. iii., 24.) It is not said that Adam and Eve saw the angel, but from the days of Abram on there are numerous epiphanies of men and angels from other spheres seen by men and women here. Of Abraham it is said:

Three men stood by him: and when he saw them,
he ran to meet them from the tent door, and bowed
himself towards the ground. Gen. xviii., 2.

Of two of these men it is said later:

And there came two angels to Sodom at even:
and Lot sat in the gate of Sodom. Gen. xix., 1.

Of Isaac we read:

And the Lord appeared unto him. Gen. xxvi., 2.

One of the most distinct teachings regarding intercommunication of the spheres is that of Jacob's ladder. He saw the angels of God ascending as well as descending. (Gen. xxviii., 12.) In this vision it was given Jacob to know that men pass from earth to heaven as angels, and that angels sometimes come from heaven to earth as men. The patriarch recognized angels in his waking as well as in his sleeping hours. He knew that they had appeared to his ancestors, and he was not unprepared for their visits to him. After his long sojourn with Laban, when he was journeying toward Canaan and met angels on his way, he says:

This is God's host. Gen. xxxii., 2.

It was not alone to the children of Israel, to the patriarchs, or to their famous leaders, Moses and Joshua, that angels appeared, for when the psychic Balaam was on his way to obey the behest of the king of Moab, to curse the children of Israel, the Lord, desiring to use his power for the benefit of the chosen people, sent an angel to guide him. When Balaam failed to follow this leading,

Then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way.

Num. xxii., 31.

Angels visited Elijah and talked with him :

And the angel of the Lord came again the second time and touched him and said, Arise and eat.

I. Kings xix., 7.

While many of the prophets speak of hearing the voice of one of God's messengers, and seem to be fully conscious that the word spoken is inspired, the sight of the heavenly visitors is not given to all, and seldom is the appearance of the angel described. Daniel, who was not only gifted with the interior senses of touch and hearing, but also that of sight, describes his angel guide at some length. (See Supermen.) In the book of Daniel, as in no other except the Revelation of St. John, do we find the description of angelic appearances given.

When we come to the accounts in the New Testament, angelophanies are of more vital interest to us. The first is that to Zacharias :

And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

Luke i., 11.

This was evidently a very lifelike appearance of the angel, something more than a vision in the sky, not just a waking dream, for we are told that the aged priest was troubled and fear fell upon him, and that the angel spoke at some length, telling who he was. This is significant, for seldom do we hear the names of angels given. Often they are asked and yet withheld, but this celestial visitor announces :

I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings.

Luke i., 19.

The epiphanies of no angel have been of more interest to mankind at large than those of Gabriel. It was he that came

to the Holy Maid of Nazareth to tell her she was chosen of the Lord to be the Mother of the Messiah.

And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee: Blessed art thou among women.

And when she saw him, she was troubled at his saying. Luke i., 28, 29.

All through the legendary accounts of the life of the Virgin it is said that angels taught her and fed her, and were her constant companions.

For she every day had the conversation of angels and every day received visitors from God.

(The Gospel of the Birth of Mary, chap. v., 2.)

According to the story in the Apocryphal New Testament, an angel foretold the birth of Mary, first to Joachim.

On a certain day when he was alone, the angel of the Lord stood by him with a prodigious light.

To whom being troubled at the appearance of the angel who had appeared to him, endeavouring to compose him, said:

Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by him to you, that I might inform you, that your prayers are heard, and your alms ascended in the sight of God.

(The Gospel of Mary, ii., 1-3.)

After going somewhat into family history, the angel bids Joachim to meet his wife at the golden gate of Jerusalem. There are many beautiful paintings which record this meeting.

Afterwards the angel appeared to Ann, his wife, saying, Fear not, neither think that which you see is a spirit;

For I am that angel which hath offered up your prayers and alms before God, and am now sent to you that I may inform you, that a daughter will be born unto you, who shall be called Mary, and shall be blessed above all women.

(The Gospel of Mary, iii., 1, 2.)

The angel that appeared to the parents of the Blessed Virgin did not give his name, as did the one appearing to Zacharias and to Mary. At the time of the birth of Jesus, when an angel appears to the shepherds of Judea, we are not told how many saw the angel, but presumably more than one saw the light, for it is said:

And lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them:
and they were sore afraid. Luke ii., 9.

After the angel had given his message and told the shepherds where they would find the new-born Babe, the Scripture saith:

And suddenly there was with the angel a multitude of the heavenly host praising God. Luke ii., 13.

That more than one angel appeared at this time, and that the shepherds did not mistake them for demons, we learn from what followed:

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. Luke ii., 15.

It can hardly be doubted that Jesus saw angels. He who was so fully conscious, so spirit filled, who constantly heard the Voice, must have seen.

I speak to the world those things which I have heard of him. John viii., 26.

Angels were constantly ministering to Jesus, and he knew he could have as many as he needed.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi., 53.

It is noticeable that all four of the gospels speak of angels that appeared at the time of the resurrection of the Lord.

Sometimes the appearance of the angel is described :

His countenance was like lightning and his raiment white as snow. Matt. xxviii., 3.

The women who came to Jesus' tomb saw a vision.

And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.

Mark xvi., 5.

The women who came on the third day to anoint the body found the tomb empty.

And it came to pass as they were much perplexed thereabout, behold, two men stood by them in shining garments.

Luke xxiv., 4.

Mary Magdalene, coming early, looked into the sepulchre

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they said unto her, Woman, why weepest thou ?

John xx., 12, 13.

Angels also appeared at the Ascension.

And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel ;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven ?

Acts i., 10, 11.

But angels appeared to others besides the prophets and the apostles and holy women of Galilee. Of Cornelius, a centurion of the Italian band, we read :

He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him.

Acts x., 3.

Nor did angels' visits cease after the days of the holy men of Bible times. Yet the visions and miracles of the Middle Ages are so wreathed round with myth that it is difficult to distinguish between reality and imagination. The legendary

accounts of angelophanies fill many volumes. We might mention a few to show that angels' visits continued even after the apostolic age.

A legendary appearance in the sixth century beheld by St. Gregory, that seems almost historical, is that of the archangel Michael alighting on the top of Hadrian's tomb at Rome, where he sheathed his sword and the plague was stayed. This mausoleum has ever since been called The Castle of Saint Angelo. St. Fursey of Ireland is said to have seen combats of evil spirits, while the angels were with him protecting him. In his life we read that "of many things he was informed by the angels and saints and *just men who appeared to him among the angels.*" (Bede's Eccl. His., p. 140.) In the seventh century, speaking of Chad, Bishop of the Mercians, the most Rev. Father Egbert said, "I know a man in this island, still in the flesh, who, when that prelate passed out of this world, saw the soul of his brother Cedd, with a company of angels, descending from heaven, who, having taken his soul along with them, returned hither again." (Bede's Eccl. His., p. 178.)

A great company of inspired artists have preserved for us the legend that St. Anthony of Padua was visited by angels and had a vision of the child Jesus, while to-day on the battlefields of France many instances are recorded of wounded and dying soldiers seeing their angel guides. And what said Jesus prophetically of the appearance of angels? Speaking to Nathaniel:

And he saith unto him, Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John i., 51.

I will not leave you comfortless; I will come to you.

John xiv., 18.

XI

SUPERFORCE

The God of glory thundereth. Ps. xxix., 3.

And the posts of the door moved, at the voice of him that cried, and the house was filled with smoke.

Isa. vi., 4.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Acts ii., 2.

We are wont to think of God as silent and far away. We no longer speak of God as "The Thunderer" or "The Cloud Compeller"; we feel that these epithets belong to the heathen world, although in the Old Testament God is credited with thundering for a purpose.

God thundereth marvellously with his voice.

Job. xxxvii., 5.

For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host.

II. Kings vii., 6.

We are prone to think of the Christian God as residing in heaven, in a state of endless bliss. We say we believe in the Omnipresence, but really we do not, for we invent devils and demons and deacas and "mortal minds" to explain the motions of God's hand, which we do not understand, and which we think to be disastrous or not in keeping with the Almighty Father. Job believed that God was in the hurricane

as well as in the gentle breeze of spring. Isaiah recognized God as the creator of evil as well as good. If we search the Scriptures we shall find a number of instances of superforce, sometimes of a destructive character, whereby God, through his angelic host, shows forth his power, which, even in the storm, in battle, in sickness, and in death, works for the betterment of the world and the progress of his creatures.

And I will give thee the treasures of darkness.

Isa. xlv., 3.

I have sent among you the pestilence after the manner of Egypt; your young men have I slain with the sword. . . .

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning.

Amos iv., 10, 11.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

Rev. xiii., 13.

That the children of Israel might be free from their bondage, the angel of the Lord, by the hand of Moses and of Aaron, brought grievous plagues upon Pharaoh's house and the land of Egypt. Not only were frogs and flies and lice and hail and darkness brought forth at the call of these psychics, but constantly the Lord hardened Pharaoh's heart.

And the Lord said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt.

Ex. xi., 9.

Not only would the Lord bring his children out of bondage, but he desired to show forth his wonders, so that Pharaoh might see that he, the Lord God, was more powerful than the gods of that land. It was not until God sent the angel of death to the king's house that Pharaoh said:

Rise up, and get you forth from among my people.

Ex. xii., 31.

After using force in a destructive way, but for a good purpose, it was turned into a protective power.

And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them. . . .

It was a cloud and darkness to them, but it gave light by night to these. Ex. xiv., 19, 20.

This instance shows us that the same thing which to God's own is light, to his enemies is dark. It depends upon where we are in our spiritual life whether God's light is a cloud to us or a light. The psalmist says:

The darkness and the light are both alike to thee.
Ps. cxxxix., 12.

Job says:

And caused the light of his cloud to shine.
Job xxxvii., 15.

In the wonders that God performs through his chosen children we see that their co-operation is useful and necessary.

And Moses stretched out his hand over the sea: and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land and the waters were divided. . . .

And the Lord said unto Moses, stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. Ex. xiv., 21, 26.

That there was enough water to drown all the host of Egypt we see by this. Almost more wonderful than the control of the waters of the sea was the finding of water by striking the rock. Here not only the human hand co-operates with the divine Will, but also a mechanical means is used. The Lord told Moses to take his rod and smite the rock, that the children of Israel might have water to drink. (Ex. xvii., 2-6.) Later, when Moses was again reproached that he gave them no water, the Lord said:

Take the rod, and gather thou the assembly together, thou and Aaron thy brother; and speak ye unto the rock before their eyes: and it shall give

forth his water, and thou shalt bring forth to them
water out of the rock. Num. xx., 8.

It was with the same "rod of God" that Joshua performed marvellous feats. He also used trumpets, for he was instructed by the Lord's messenger in the laws of acoustics. (Joshua vi., 13-20.)

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout: for the Lord hath given you the city. . . .

So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat. Jos. vi., 16, 20.

Gideon also was taught the use of trumpets,

But the spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. Jud. vi., 34.

Gideon not only understood the power of the trumpet, but also the psychic effect of pitchers and lamps.

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. Jud. vii., 16.

Gideon understood the strength of unison, for he required his men to do as he did.

When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp and say: The sword of the Lord and of Gideon. Jud. vii., 18.

Strength came through working in harmony, also in the power of the spoken word, which is fully demonstrated, for the end of the story is

And all the host ran, and cried, and fled. Jud. vii., 21.

We are reminded of the journey the Greek heroes made for the Golden Fleece. These men were able to row between dangerous rocks when Orpheus played on his harp. The power of harmony and rhythm is here shown.

Samson, who had unusual bodily strength, at times used mechanical means.

And he found a new jaw bone of an ass, and put
forth his hand, and took it, and slew a thousand men
therewith. Jud. xv., 15.

Yet Samson gave credit for his great feat where credit belonged, for he called upon the Lord and said:

Thou hast given this great deliverance into the
hand of thy servant. Jud. xv., 18.

Samson's use of the superforce was nearly always physical, and produced through his healthy body by his physical guide (not his guardian angel); Samson, like Achilles of old, prayed for vengeance, forgetting that the Lord says: I will repay. So it was that his great strength was used for destruction.

And he bowed himself with all his might and the
house fell upon the lords and upon all the people
that were therein: So the dead that he slew at his
death were more than they which he slew in his life.
Jud. xvi., 30.

David, like Samson, showed unusual strength in slaying.

I caught him by the beard and smote him, and
slew him. Thy servant slew both the lion and the
bear. . . .

So David prevailed over the Philistine with a
sling and with a stone and smote the Philistine and
slew him. I. Sam. xvii., 35, 50.

We are told that David asked for guidance in his days of battle.

And when David enquired of the Lord, he said,
Thou shalt not go up: but fetch a compass behind

them, and come upon them over against the mulberry trees.

And let it be, when thou *hearest the sound of agoing in the tops of the mulberry trees*, that then thou shalt bestir thyself.

II. Sam. v., 23, 24.

I. Chron. xiv., 14, 15.

Noise in trees, as a means of communication, was used by the ancient Greeks. David had sufficient psychic power to gain superforce when instructed by his angel guide.

And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offerings.

I. Chron. xxi., 26.

Solomon had a like experience.

Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifice, and the glory of the Lord filled the house.

II. Chron. vii., 1.

Elijah was early taught that superforce need not be a violent agency. The angel of the Lord said to him:

Go forth and stand upon the mount before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountain and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire; and after the fire, a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And behold, there came a voice unto him, and said, What doest thou here, Elijah?

I. Kings xix., 11-13.

The mantle which Elijah used to aid him in psychic manifes-

tations attracted superforce even after he had gone Beyond, for we read of Elisha :

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither and Elisha went over. II. Kings ii., 14.

Elisha was taught that while mechanical means might help in destruction, also, in partial good; that when the highest good was desired his own interior force must be in accord with the superforce. Sent he not his staff by his servant to place upon the dead child's face, yet life was not restored? When he went in, and prayed, and gave of himself, the child's life came back. (II. Kings iv., 29-36.)

That angels could do works that required force we see in the story of Daniel; after a night in the lions' den he said :

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me :

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Dan. vi., 22, 23.

Nor do marvels cease when we come to the Christian era. Of the pool of Bethesda at Jerusalem it is said :

For an angel went down at a certain season into the pool and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. John v., 4.

Healing by means of magnetised water was used by some of the mediæval saints. (Bede, b. v., chap. 4.) It is also used to-day by psychic physicians.

The first record of Jesus using superforce was at the marriage in Cana of Galilee.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. . . .

Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom,

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. John ii., 3, 7-10.

On many occasions Jesus made use of superforce; often through the spoken word.

And Simon answering, said unto him, Master, we have toiled all the night and have taken nothing, nevertheless, at thy word I will let down the net.

And when they had this done they inclosed a great multitude of fishes and their net brake.

Luke v., 5, 6.

At another time Jesus stilled the waves by the spoken word.

And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep.

And his disciples came to him and awoke him, saying, Lord, save us; we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Matt. viii., 24-26.

A more remarkable instance of the use of this mysterious force (sometimes called Odic force) is related by three evangelists.

But the ship was now in the midst of the sea, tossed by waves; for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightwāy Jesus spake unto them, saying,
Be of good cheer; it is I; be not afraid.

Matt. xiv., 24-27.

That the disciples who were daily with the Lord should have been afraid, and thought they saw something supernatural, suggests that Jesus, through a force that we do not as yet understand, was able to make his natural body lighter at will. Though very many marvels were performed, and great mastery of the force from the Overworld was shown by Jesus, yet that manifested in his life did not compare to that which came after he had suffered on the cross.

And the sun was darkened and the veil of the temple was rent in the midst. . . .

Luke xxiii., 45.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

Mark xvi., 3, 4.

And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Matt. xxviii., 2.

And they found the stone rolled away from the sepulchre,

And they entered in and found not the body of the Lord Jesus.

Luke xxiv., 2, 3.

And seeth the stone taken away from the sepulchre.

John xx., 1.

In only two gospels are we told the story of the birth of Jesus, but in four are the wonders of the resurrection related, and angels credited with using superforce.

This same force was employed in apostolic days by angel guides and also by the apostles themselves, aided by angels. When Peter was in prison, sleeping between two soldiers, bound with two chains, and keepers before the prison doors, the Scripture says:

And behold, the Angel of the Lord came upon him and a light shined in the prison: and he smote Peter on the side and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

Acts xii., 7.

When they were passed the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod.

Acts xii., 10, 11.

This miracle is most beautifully portrayed in a mural painting by Raphael in the Vatican. The amount of light shown in the picture tells us that even in the age when devils were believed in, rather more than angels, Raphael felt sure that this angel was one of light.

Superforce is used often without the hand of the angel being seen. When Paul and Silas were in prison, having received many stripes, their feet being made fast in the stocks, a miracle occurred.

And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. Acts xvi., 25, 26.

All through the early centuries of the Christian era we see how potent was the superforce, but the records of the lives of the saints are so mixed with legend that it is difficult for the layman to distinguish between truth and fiction. In the life of St. Columba mention is twice made of doors opening by a superforce. When with some of his monks this saint went to visit King Brude, in his royal residence near Inverness, they were refused entrance. "The gates were bolted, but Columba making the sign of the cross, the

bolts flew back, the doors stood open, and the monks entered the castle." (Lucy Menzies *Life of St. Columba*, p. 93.)

In the life of Thomas à Becket we read of something similar happening when he and his monks would pass through a certain door that was locked. "One of the monks ran before to force it, for the key was lost; suddenly the door flew open as if of itself." (Stanley, *his. mem. of Canterbury*, p. 96.)

In the journal of the Wesley family, Rev. Samuel, father of John Wesley, says, "I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, the third time against the right side of the frame of my study door as I was going in" (page 247). Emily Wesley, writing to her brother about the disturbances at the parsonage, says, "I heartily rejoice at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some things besides those we see."

In modern times there is perhaps no stronger evidence of a superforce than the life of Joan of Arc, else what was it that enabled a poor, unlettered peasant girl to play the part she did in the hundred years' war? All superforce is from the other world. It may be used, is used, both by good and by bad spirits. Whether it is good we may see from the end attained. No one who believes the Scripture can doubt that in Peter's case it was an angel of light that loosened his chains. This light seen in the prison was of the same nature of that seen on the plains of Bethlehem.

And the glory of the Lord shone round about them.
Luke ii., 9.

The same that blinded Paul.

And suddenly there shined round about him a light from heaven.
Acts ix., 3.

Manifestations of light from the Overworld are not confined to the Bible days. Of St. Columba we read, "A most brilliant pillar wreathed with fiery tresses preceded this same

man of God." Again, "One night when a monk burning with the love of God, went to church to pray, he saw Columba come in and along with him a golden light that came down from the highest heavens and filled that part of the church." (Adamnan's Life of Columba III., xv.)

Of King Oswald's bones, which were being moved and were left out all night, it is said, "For during that whole night a pillar of light, reaching from the wagon up to heaven, was seen by almost all the inhabitants of the province of Lindsey." (Bede b. iii., chap. xi.)

The nuns in the monastery of Barking received direction regarding a burial-place by means of light. On a sudden a light from heaven, like a great sheet came down upon them all, and struck them with so much terror that they, in consternation, left off singing. But that resplendent light, which seemed to exceed the sun at noonday, soon after rising from that place, removed to the south side of the monastery, that is, to the westward of the oratory, and having continued there some time, and covered those parts in sight of them all, withdrew itself up again to heaven. (Bede b. iv., chap. vi.) We might go on multiplying examples of superforce and fill many volumes, but let us meditate upon a few lines from Job.

Great things doeth he, which we cannot comprehend.

Stand still and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine?

Job xxxvii., 5, 15.

XII

SUPERSIGNS

Ask thee a sign of the Lord thy God: ask it either in the depth or in the height above. Isa. vii., 11.

“The signs and wonders which broke in upon the indifference and awoke the belief of Jew and Gentile, whether they were produced by momentary suspension of law or by its pre-ordained operation, were equally His work from whom all law proceeds.”

Robert Dale Owen.

All through the ages we find men asking for a sign from heaven or seeing one in natural phenomena. It would seem as though the desire for a sign were almost universal; that at times when the mind of man is in doubt, when he stands midway between earthly desire and heavenly aspiration, he yearns for something that will point the way, or more often for a sign that will coincide with his inclination and ease his conscience.

The poet of Genesis saw the sun and moon as signs.

And let them be for signs, and for seasons, and
for days, and years. Gen. i., 14.

Noah saw in the rainbow a token and a promise that meant no more floods.

I do set my bow in the cloud, and it shall be for
a token of a covenant between me and the earth.

Gen. ix., 13.

The sailor to-day sees in the rainbow the signs of both good and bad weather, depending upon when seen. The Egyptians used the sign of Horus' outspread wings over their doors for protection. Moses told the Israelites to strike their door-posts with blood.

And the blood shall be to you for a token upon the houses where ye are. Ex. xii., 13.

Regarding the command to eat unleavened bread, it is said:

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth. Ex. xiii., 9.

Gideon, a man upon whom the spirit of the Lord came, asked for a visible and tangible sign. His request was that dew should come upon a piece of fleece and all the earth about be dry.

And it was so, for he rose up early on the morrow, and thrust the fleece together; and wringed the dew out of the fleece, a bowl full of water.

Jud. vi., 38.

This phenomenal sign did not entirely satisfy Gideon; he wished to be sure that the Lord was on his side, so he asked a further sign: that the next night the fleece should be dry and dew be on the ground. The miracle was reversed.

Samuel gave Saul signs (or what to-day would be called tests), telling him what he would find, whom he would meet, and predicting that Saul should prophesy. The signs given by the prophet Samuel to Saul were all fulfilled.

And all those signs came to pass that day.

I. Sam. x., 9.

Nearly all the prophets had signs given to them, though all were not exterior or phenomenal signs. Ezekiel, Isaiah, Jeremiah, Daniel, and the minor prophets, while not exhibiting wonders of the same kind as did Moses, Joshua, Elijah, Elisha, or Samuel, yet often were taught by means of symbolic signs. Also they were told to distinguish between good and evil signs. For supersigns, like superforce, may be good or may be evil, depending upon the end sought. In Deuteronomy we find instruction regarding signs given to the children of Israel.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

And the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

Deut. xiii., 1-3.

Here we see that false prophets were for a purpose, that God might strengthen his children who resisted the temptation to believe in other gods or to be led by signs and wonders that were not right. They were taught to discriminate, to use their judgment regarding signs. We still need to use this god-given power of judgment when dealing with psychic signs or spirit messages. "Death procures for us higher powers and clearer perceptions, it opens to us a wider horizon and discloses to us much which we can but dimly surmise here below, but it does not confer on us infallibility . . . It is almost as unsafe for a dogmatic infallibilist, as for a confirmed devil-fearer, to engage in spiritual research." (Robert Dale Owen, *The Debatable Land*, p. 207.) The above quotation, and much more touching this important caution, is given by that eminent statesman who made such an exhaustive study of psychism and spiritism in all its phases.

A sign is not a permanent possession. A personal sign expresses a stage, a peculiar movement and quality of the spirit in certain steps of its development. One unsought, but given by the angel guide, is an honour, and shows advancement. Signs are both exterior and interior; the exterior sign is a concession to our imperfect condition, to our weakness, our ignorance, our doubt, or our fears. When Moses feared he could not do the work the Lord had directed him

to do, he received several signs: that of his rod turning into a serpent and his hand becoming leprous.

And thou shalt take this rod in thine hand,
wherewith thou shalt do signs. Ex. iv., 17.

Jeremiah was fearful that he could not speak the message given unto him.

Then the Lord put forth his hand, and touched
my mouth, And the Lord said unto me, Behold I
have put my words in thy mouth. Jer. i., 9.

One of the words that the Lord put into this prophet's mouth was:

Learn not the way of the heathen, and be not
dismayed at the signs of heaven; for the heathen
are dismayed at them. Jer. x., 2.

Signs may be good or bad or neutral. A good sign is one used for a good end. An evil sign, one that does not eventuate in good. A neutral sign, one that may be used either for good or for evil, depending upon the intent of the individual. All signs are not individual; many have been given to congregations, to nations, to countries, to warn, to encourage, to enlighten, and are good or evil according as they are received. When Vesuvius gave forth many and oft-repeated noises and tremblings, had these signs been heeded then, though Pompeii and Herculaneum might have been buried, no lives would have been lost. Nature provides a way to help and to save all those who heed her warnings, who read her signs aright. Those who are not dismayed as the heathen are, but believe in the loving care of the Father and stop and listen to nature's voice. The soul of man is provided with safety guards, so that if he truly seeks to know, and desires a sign because he prefers God's Will to his own will, he shall surely find it, and usually within himself. The highest and most important psychic signs do not as a rule deal with phenomena, but are interior and come to the mind of man when he is ready to be taught by such signs. Often they are

symbolic, though they may be pictures of deeds or events to come, and the man who can interpret them will become a prophet. The interior sign may come from the angel guide to show the way to a higher level, to a better view, helping the seer to know where he stands and what is now expected of him. Such signs are not only helpful, they are a mark of distinction and honour. Ezekiel saw many such.

And he spread it before me: and it was written within and without; and there was written therein lamentations, and mourning, and woe. Ez. ii., 10.

Then I looked, and, behold in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone as the appearance of the likeness of a throne. Ez. x., 1.

Daniel was frequently taught by symbolic signs; speaking in general of God's signs, he says:

He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth. Dan. vi., 27.

Isaiah does not seem to have been taught much by symbolic signs, yet he says:

Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of host, which dwelleth in Mount Zion. Isa. viii., 18.

Jeremiah was able to interpret his interior symbolic signs.

Moreover the word of the Lord came unto me, saying, Jeremiah, What seest thou? And I said, I see a rod of an almond tree.

Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it.

Jer. i., 11, 12.

And the word of the Lord came unto me the second time, saying, What seest thou? And I said, I see a seething pot, and the face thereof is toward the north.

Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

Jer. i., 13, 14.

Though so often good, yet even an interior sign may be from the Evil one, permitted by God to try the spirit of the seer and teach him to discriminate and choose the right way by his own god-given free will and inner knowledge of good and evil.

The Son of Man was so tempted. Led by the Spirit into the wilderness, the devil was permitted to show him by interior signs all the kingdoms of the world. Did he not show him a high tower and suggest that if he would cast himself down he would not be hurt? For what end were such signs? For temporal power. Also the use of superforce, of which he had an abundance, to show what he could do instead of saving it, as he did, for the help of humanity. Let us note what the Saviour did. He saw and read these signs as evil, for he knew that temporal power was not what he had come to obtain, nor should he do feats just to make the crowd marvel. So he resisted the Evil one and drove out from his mind these pictures, saying:

Get thee behind me, Satan, for it is written,
Thou shalt worship the Lord thy God, and him
only shalt thou serve. Luke iv., 8.

The psychic of to-day needs to keep in mind, when asking for a sign, the example of the Son of Man and his temptations, remembering that he was not led into error by the sight of all the kingdoms of the world, but put behind him any desire for earthly gain or glory or temporal power that he might fulfil his great mission. Also it is well for us to remember the warning given by the Master to his disciples:

For false Christs and false prophets shall arise,
and shall shew signs and wonders, to seduce, if it
were possible, even the elect. Mark xiii., 22.

When Gabriel appeared to Zacharias to fortell the birth of John the Baptist, the aged priest, doubting the word of the angel, a sign was given; the angel said:

And, behold thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. Luke i., 20.

The Scripture relates that Zacharias recovered his speech only after he had obeyed the angel's command that his son should be called John. This John it was to whom a sign was given whereby he might surely know the Messiah.

And John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. John i., 32, 33.

John the Baptist was not seeking a sign; it was sent to him for a purpose, that he might point out the One to those made ready for the truth. Jesus speaks of the signs that will mark the time of the destruction of Jerusalem; also of signs that will foretell the latter days of the earth. Yet certain of the scribes and Pharisees came to him, saying:

Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. Matt. xii., 38, 39.

At another time the Pharisees and Sadducees came tempting him, asking for a sign from heaven. What said Jesus then?

O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Matt. xvi., 3.

He then repeated what he had said at an earlier time, that no sign should be given to that generation but the sign of the prophet Jonas. We clearly see that Jesus was striving to teach his disciples to depend upon themselves; to use the

marvellous signs that were within themselves, and to look to him; to see in him all that was needed for their redemption. He was prophesying regarding his resurrection, which was sign enough for that and for all generations to come, the greatest sign that had yet been given to man. Yet signs and wonders did not cease because the great sign of that generation had been fulfilled. We are told that:

Many wonders and signs were done by the
apostles. Acts ii., 43.

Also Paul says:

Truly the signs of an apostle were wrought
among you in all patience, in signs and wonders and
mighty deeds. II. Cor. xii., 12.

Nor alone to prophets, apostles, and saints were signs shown, but to warriors and kings. We read of how Esarhaddon was aided in battle by Ishtar. "The lady of onslaught and battle who loves my priesthood stood at my side and brake their bows." (Hastings' Dic. of the Bible, vol. I., p. 139.) The same goddess, Ishtar, appeared to Assurbanipal in a vision, armed with quiver and a bow brandishing a sword, and promised him victory against his foes.

Judas Maccabeus, whose watchword was "The help of God," had a sign from heaven given him in a vision. It was that Jeremias the prophet gave him a sword of gold, and said:

Take this holy sword, a gift from God, with the
which thou shalt wound the adversaries.

II. Book of Judas Mac., xv., 15.

Constantine, while fighting the barbarians, saw a cross shining in the sky with the words, "In hoc signo vinces" on it. He prepared a banner like this one and took it into battle. Defeating the foe, he returned to Rome, there found the meaning of the cross, and embraced Christianity.

Oswald of Northumbria, preparing for battle, having pitched his tent near Hexham, was one night visited by St.

Columba. "Gleaming with angelic beauty, his lofty figure touching the clouds with the crown of his head." (Menzie's Life of St. Columba, p. 97.)

Alfred the Great was visited by St. Cuthbert, who not only prophesied that Alfred would soon again be seated on his throne, but gave him a sign or test that what he foretold would come to pass. "Your fishers shall this day bring home a great quantity of large fish in baskets, which shall be so much more extraordinary because the river at this time passed is icebound. . . . Conciliate God your helper and meet his messenger with suitable devotion." (Malmesbury's Eng. chron., chap. iv.)

As we read the accounts of phenomenal signs given to kings and warriors, we are reminded of Elisha. When his servant reported that an host encompassed the city both with horses and chariots, Elisha prayed to God that the young man might be permitted to see the host of heaven.

And the Lord opened the eyes of the young man :
and he saw ; and behold, the mountain was full of
horses and chariots of fire round about Elisha.

II. Kings vi., 17.

In the second book of Maccabees (which is canonical in the Roman Catholic Bible) we hear of even a more thrilling supersign than that seen by Elisha.

About the same time Antiochous prepared his second voyage into Egypt, and then it happened that through all the city, for the space of almost forty days, there were seen horsemen running in the air, in cloth of gold and armed with lances, like a band of soldiers and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of spikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. Wherefore every man prayed that that apparition might turn to good.

(II. Book of Maccabees, chap. v., 1-4.)

There are a number of accounts of supersigns seen at the battle of Antioch. "At a most critical moment, when the Turks were on both flanks, there was seen to issue forth from the heart of the mountain a counter host, mounted on white horses and carrying white banners. At last both parties became sensible that it was a manifestation from heaven, and recognized in the leaders of the celestial armies the holy martyrs, St. George, St. Demetrius, and St. Mercury." (Ordericus Vitalis *His. of Eng. and Normandy*, vol. iii., pp. 139, 140.)

Another historian, speaking of these heavenly helpers at Antioch, says, "Nor is it to be denied that the martyrs did assist the Christians as the angels formerly did the Maccabees fighting for the selfsame cause." (Malmesbury, page 382.)

During the siege of Orleans, when the chances were seemingly against the French, we are told that Jeanne d'Arc raised her banner and urged her comrades on. "Roused to madness by her example, the French renewed the conflict, some of them shouting that they could see St. Michael in the sky beckoning them on, others that they saw the white dove of the Holy Spirit alight on the maid's standard."

Not to multiply examples of this frequent occurrence of aid in battles by the hosts of heaven, which has sometimes been cast contemptuously aside as myth, or superstition of the dark ages, we have in the great World War the recurrence of the same phenomena attested by a number of individuals on both sides. It is of special interest that the signs in the heavens at Mons were not seen by kings or saints, but in most instances by private soldiers. Lance-Corporal — told his nurse of seeing three figures in the sky. A private of the first Cheshire Regt., speaking of the vision of angels at Mons, called it "a flash," but said, "It was one quite sufficient to turn the German cavalry." A German lieutenant blamed their defeat at Mons to "Witchcraft of the English," saying, "There was nothing at all, only our horses swerved

round and fled and we could do nothing." (Literary Digest, Sept. 25, 1915.) Referring to these visions, said to have occurred at Mons, H. B. Simpson says, "Among the happy results of a war that at present it is difficult to think of with any feeling but abhorrence, is it not possible that we may find emerging a greater freedom of thought which will allow the writings of the New Testament to recapture an influence over the minds of ordinary Englishmen, which has been denied them for a generation past by the doctrinaire mentality of the Teuton?" (Nineteenth Century, Aug. 1915.) In a sketch called "Phantom armies seen in France," there is a most original explanation of "The visions in the sky which enabled a thousand English soldiers to vanquish ten thousand Germans." (North American Review, Aug. 1915.)

But signs and wonders are not alone of the past, many are to come in the future if we but believe the prophesies of the New Testament.

In mediæval and in modern times there has been a sign given, in a few extreme cases, that has baffled both physical and mental science; this is the stigmata which St. Francis of Assisi received after fasting forty days and praying for these marks in his flesh. There are two women who also had this sign given them, St. Catharine of Sienna and Ann-Catherine Emmerich. Much has been written to prove that the stigmata come through auto-suggestion; but this theory, far from being established, has signally failed.

Therefore the Lord himself shall give you a sign.

Isa. vii., 14.

And I saw another sign in heaven. Rev. xv., 1.

XIII

SUPERMEN

And Jacob was left alone; and there wrestled a man with him until breaking of the day.

Gen. xxxii., 24.

And the Lord spake unto Moses face to face as a man speaketh unto his friend.

Ex. xxxiii., 11.

No man hath seen God at any time. John i., 18.

That all angels may not have been men or women in this life we surmise from the words of Jesus. Speaking of children he says:

Their angels do always behold the face of my Father which is in heaven.

Matt. xviii., 10.

That some angels have certainly been men and lived on earth, we learn from the revelation of St. John where he, being shown a vision of the Overworld, and taught many marvellous things, felt that the angel who had guided him through all these deep mysteries deserved nothing less than worship.

And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant and of the brethren that had the testimony of Jesus. Worship God.

Rev. xix., 10.

Yet, despite this declaration of the angel that he was a fellow-servant and one of the brethren, later, when John was shown a vision of the Holy city, the new Jerusalem, and was told to write of what he saw and heard, he was again so overcome that, forgetting the admonition of the angel, he once more fain would worship.

And when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things.

Then said he unto me, See thou do it not, for I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book; Worship God. Rev. xxii., 8, 9.

This angel was one of the seven that held the seven vials (Rev. xxi., 9). And what the angel says is even fuller than that spoken by the first angel, for not only is it stated that he is a fellow-servant, but he makes John understand that he was one of the prophets who had kept the sayings of the Bible, who had been faithful to the word of God. That John was made to realise that the angel and the redeemed man are one is further shown, where it is said:

And he measured the wall thereof, an hundred and forty and four cubits, *according to the measure of a man, that is of the angel.* Rev. xxi., 17.

This measure was not that of any or every man, but of that man who had attained to the angel state. That men and angels were interchangeable terms we frequently see in the Old Testament. It is recorded that Abraham entertained "three angels." The word angel is not used throughout the entire narrative.

And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself towards the ground. Gen. xviii., 2.

That Abraham ran and bowed himself would not necessarily mean that the men were angels, but that he saw in them something of the superman we find from the fact, not alone, that he addressed one of them as Lord (a term often used in the Old Testament by those addressing an angel), but that he asked that the cities of the plain might not be destroyed in a way to show that he believed in their power to save. Later, when it is said that *the men* went towards Sodom,

Abraham still speaks with one, that he denominates as Lord. When *the men* were come to the gate where Lot sat they are called *two angels* (Gen. xix., 1.) Lot addresses them as "My Lord," and bows himself with his face to the ground. These angels who are now once more called men, use force and perform miracles, and advise Lot how to save himself and his family. (Gen. xix., 10-12.) In this same account these personages are again called angels.

And when the morning arose, then the *angels* hastened Lot saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the *men* laid hold upon his hand.

Gen. xix., 15, 16.

Here we see supermen twice called men and twice called angels in a short narrative. After they had helped Lot to escape from Sodom, he addresses one as my Lord. (Gen. xix., 18.)

Jacob seems to have inherited much of the psychic nature of his ancestors. In all his experiences of a psychic nature, which were many and varied, the most mysterious is that of his wrestling all night with a *man* who refused to give his name, but who blessed him, and of whom Jacob declares:

I have seen God face to face, and my life is preserved.

Gen. xxxii., 30.

It is quite possible that Jacob thought this wonderful angel with whom he had wrestled all night was God, though it is not probable, for at first this superman appeared as a man. We are taught in the New Testament that

No man hath seen God at any time. John i., 18.

Further the Master says:

And the Father himself which hath sent me, hath borne witness of me. Ye have *neither heard his voice at any time, nor seen his shape.*

John v., 37.

112 THE CLASSIC OF SPIRITISM

There are many places in the Bible where God's angel is mentioned as appearing to and talking with Moses. Usually this superman is spoken of as Lord, though the first appearance is thus recorded :

And the *angel of the Lord* appeared unto him in a flame of fire out of the midst of a bush. Ex. vii., 2.

On one occasion, when Moses was in the tabernacle, it is said :

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. Ex. xxxiii., 11.

Remembering that the evangelist, and also Jesus, said that God had never been seen by man, we must conclude that the one talking to Moses "face to face" as a man was his angel guide or, at best, his guardian angel. An attentive study of the Scripture reveals to us the chain of influences and of communication reaching from the soul of every child of God to his Father in heaven.

The Soul of Man.
The Superman Guide.
The Angel Guide.
The Archangel.
The Word.
The Unspoken.

That it was not unusual for an angel to appear as a man we learn further from Joshua's experience.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a *man* over against him with his sword drawn in his hand ; and Joshua went unto him and said unto him, Art thou for us, or for our adversaries ?

And he said, Nay ; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship and said unto him, What saith my Lord unto his servant ?

Jos. v., 13, 14.

Joshua had seen this angel as a man with a sword in his hand, and had not even known whether he was a friend or an enemy

until he inquired, so it is not possible that he mistook him for God, though he addressed him as my Lord. The angel who was sent to foretell the birth of Samson appeared not only to Manoah, but first to his wife, as a man.

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God.
Jud. xiii., 6.

After hearing this, Manoah prays that the man of God may come again and teach him. God hearkened to the prayer of Manoah, so the angel came the second time to the woman, and she ran and told her husband and showed him where the angel might be seen.

And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.
Jud. xiii., 11.

Now follows a long conversation, during which it is said:

For Manoah knew not that he was an angel of the Lord.
Jud. xiii., 16.

Yet later, after the mysterious disappearance of the man, who is spoken of as an angel of the Lord,

Manoah said unto his wife, We shall surely die, because we have seen God.
Jud. xiii., 22.

But the woman quieted her husband's fears. She felt sure that if the Lord had intended to kill, he would not have shown such favour and told them such good news. Her faith was rewarded, for she became the mother of Samson.

When Shadrach, Meshach, and Abednego were bound and cast into the midst of a fiery furnace, heated seven times more than was wont to be heated, where the flame was so hot that the men who threw them in lost their lives, we see why Nebuchadnezzar was so astonished to behold the three young men unhurt; when he looked into the furnace he said:

Lo, I see four men loose walking in the midst of the fire; and they have no hurt: and the form of the fourth is like the Son of God. Dan. iii., 25.

Now the king bids the youths to come forth.

And the princes, governors, and captains, and the king's councillors, being gathered together, saw these men, upon whose bodies the fire had no power. Dan. iii., 27.

We notice especially that while the king gave God the credit for this miracle, he saw God's angel, in the form of a man, walking with the other three men in the fire. Daniel many times talked with angels, both in his waking and his sleeping hours was he blessed with visions. Once he describes, at some length, his heavenly visitor:

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz;

His body also was like the beryl and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. Dan. x., 5, 6.

If we read the entire tenth chapter of the book of Daniel carefully we shall see that at this time Daniel had two visitors from the etheric realm. One he describes as a man clothed in linen, and one he addresses as Lord. The one that he calls Lord we feel is very high and great, from Daniel's trembling and feeling faint and his inability to talk, for he says he became dumb, and then—

One like the similitude of the sons of men touched my lips; then I opened my mouth and spake.

Dan. x., 16.

Yet soon again he felt his strength going, and here he says:

Then there came again and touched me one like the appearance of a man, and he strengthened me.

Dan. x., 18.

Daniel now asks that the higher spirit may again speak. That both these angelic visitors appeared to Daniel as men, and that he recognizes them as supermen, we feel assured from the conversation held with them.

Zechariah is another seer who often talked with angels, and also heard them talking to each other. He speaks of the one who comes nearest to him as a man and again as an angel.

And the angel that talked with me said unto me,
I will shew thee what these be.

And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

And they answered the angel of the Lord that stood among the myrtle trees. Zec. i., 9-11.

In the next chapter this prophet speaks of the messenger of the Lord as a man, and then again as an angel.

I lifted up mine eyes again and looked, and behold, a man with a measuring line in his hand.

The angel that talked with me went forth and another angel went out to meet him. Zec. ii., 1, 3.

Not only does Zechariah use the terms man and angel interchangeably, but we find him addressing the heavenly visitor as Lord.

Then I answered and said unto the angel that talked with me, What are these, my Lord?

Zec. vi., 4.

An attentive study of the Old Testament shows us that very often angels appear as men, sometimes they were not recognized as other than men ; yet when known to be angels were frequently addressed as Lord, a term of respect not meaning that the angel was mistaken for God.

When Tobit was sending his son Tobias on a long and hazardous journey, he told him to seek a man to go with him to whom he could give wages. In the Scriptural account we read :

Therefore when he went to seek a man he found
Raphael that was an angel. But he knew him not.

Tobit v., 3.

When Tobias told his father that he had found a man, Tobit bade his son to bring the stranger to him, that he might decide whether he was a trusty man. The angel coming in, Tobit inquired of him concerning his family and his tribe. The angel said:

Dost thou seek a tribe or family or an hired man
to go with thy son?

Tobit v., 9.

Tobit, calling the angel brother, asks his name and his family, to which the angel replies:

I am Azarias, the son of Ananias the great, and
of thy brethren.

Tobit v., 11.

Satisfied as to his family, Tobit now bargains as to the wages. Although the angel Raphael showed himself possessed of more than mortal wisdom during that journey with Tobias, it does not appear that the young man thought of him as other than a hired man. That Tobias appreciated Raphael's services is seen from the fact that when his father bade him give the man his wages, Tobias says:

O father, it is no harm to me to give him half of
those things which I have brought; for he brought
me again to thee in safety and made whole my wife,
and brought me money, and likewise healed me.

Tobit xii., 1, 2.

Tobit agreed to this, and called the angel, who, instead of taking the goods that both father and son thought his due, delivered unto them a most beautiful lesson regarding the honour and praise belonging to God, and instructed them in things relating to life, unfolding the fact that he had heard their prayers, and noted their deeds, ending with these words:

I am Raphael, one of the seven holy angels which
present the prayers of the saints, and which go in
and out before the glory of the Holy One.

Tobit xii., 9.

Hearing this declaration, Tobit and Tobias fell on their faces, and were afraid. The angel bids them rise, and not fear, but tells them to praise God, for it was by the will of God that he came. He ends his visit with the following words:

All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. Now therefore give God thanks; for I go up to Him that sent me, but write all these things which are done in a book. And when they arose, they saw him no more. Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them. Tobit xii., 10, 11.

"This beautiful story from the Apocryphal writings formed a part of the Old Testament Canon accepted by the early church." (A. H. Sayce.) Here we see that one of the highest angels appeared as a man, and also told who he had been in earth-life. When he gave the name Azarias, we cannot think that Raphael would take a name that did not belong to him; also he says "Son of Ananias," and speaks of having been related to them, "Of thy brethren." We are reminded of the archangel who talked with St. John, who used this same expression. Both of these angels refused worship, which belongs only to God.

In early English history it is related that King Edwin was converted to the Christian religion by means of a vision, wherein a man appeared and made promises, then, "having uttered these words, he is said to have immediately vanished, that the king might understand it was *not a man, but a spirit*, that had appeared to him." Coming a second time this heavenly visitor is spoken of as "The man of God." When the king was ready to fall down at his feet and worship, the messenger raised him up and said, "Behold, by the help of God, you have escaped the hands of the enemies whom you feared. Behold, you have of his gift obtained the kingdom which you desired." (Bede Eccl. His. b. ii., chap. 12.)

Although in the Bible and in profane history angels are usually spoken of as men and not as women, yet in the term *supermen* we should include both sexes. It is not to be supposed that only men return as angels to help their weaker brothers. Since the Christian era we frequently hear of the appearances of women. In the seventh century in England, at the monastery at Barking, there was a nun named Tortgith who was gifted with sight and prophecy. Although in her last illness, dumb for some time, she was one day heard talking to some one. "She was on a sudden relieved by a spiritual vision, opened her mouth and eyes, and, looking to heaven, began thus to direct her discourse to the Vision which she saw. "Your coming is very acceptable to me, and you are welcome." When asked by her companions to whom she was speaking, she said, "With my most dear mother, Ethelberga," by which the nuns understood that she was come to acquaint Tortgith that the time of her departure was at hand. (Ethelberga, the mother superior of Barking, had left her mortal body three years before this vision occurred.)

In the nineteenth century, at Lourdes, in France, a peasant girl was repeatedly visited by an apparition, which she declared to be the most beautiful lady she had ever seen. This beautiful lady was later declared by the Church to be an appearance of the Blessed Virgin. This is a long step from the thought that St. Dunstan's "beautiful lady" was the devil!

And entering into the sepulchre they saw a young *man* sitting on the right side, clothed in a long white garment: and they were affrighted. Mark xvi., 5.

And at the ninth hour I prayed in my house, and behold a *man* stood before me in bright clothing.

Acts x., 30.

According to the measure of a man, that is of the angel.

Rev. xxi., 17.

XIV

MINISTERING ANGELS

Bless ye the Lord, all ye his host : ye ministers of his, that do his pleasure. Ps. ciii., 21.

“Therefore for spirits, I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion of the Church of Rome but an old one of Pythagoras and Plato.” Sir Thos. Browne.

“The dignity of a soul is so great that each has a guardian angel from its birth.” St. Jerome.

The psalmist at some length, and in beautiful language, describes God's care of his own : their safety from pestilence and in battle, and shows his knowledge of the way the Lord protects the righteous.

For he shall give his angels charge over thee, to keep thee in all thy ways. Ps. xci., 11.

Having heard how the Lord God had in times past sent his holy angels to succour those who called on him, David believed that the strong arm of the Almighty would still send help to the faithful. This shepherd poet of Israel further says of God :

Who maketh his angels spirit, his ministers a flaming fire. Ps. civ., 4.

David thought of God as a sovereign Lord having hosts of angels willing and ready to obey his behests, who became ministering spirits to mankind. Very many instances are recorded, in the Scripture, where angels come to minister. It is noticeable that the first account of an angel sent to

comfort and to assuage sorrow was of one sent to a woman. Hagar had fled into the wilderness, because of the hardness of Sarah; an angel appears and tells her that she is to bear a child to Abram, and bids her return to Sarah. (Gen. xvi., 1-7.) Some years later, when jealousy of Hagar's son again causes Sarah to show hardness, the bondswoman and her child wander in the wilderness and are like to die of thirst, when an angel shows Hagar a well of water, and tells her that God will make of the lad a great nation. (Gen. xxi., 14-21.)

When Abram would have a wife for his only son Isaac brought from the East country, he tells his servant, who is going on this errand, that God will send his angel before him, so that he will prosper. We are further told that this servant felt the leading of the angel, and accomplished his mission.

Angels play quite a part throughout the life of Jacob. When he is blessing the sons of Joseph, in Egypt, he acknowledges the ministry of his guardian thus:

The Angel which redeemed me from all evil, bless the lads. Gen. xlviii., 16.

In the history of Moses' life we see the great power and might of his angel guide. While Moses hesitated, on account of his lack of eloquence, to address Pharaoh, the angel said:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. Ex. iv., 12.

It is interesting to compare this with that Jesus said to his disciples about their speech:

For it shall be given you in that same hour what ye shall speak. Matt. x., 19.

To return to Moses. All through the forty years of wandering in the wilderness, the Israelites were guarded by angels, fed by angels, taught and tenderly cared for by God's ministering spirits. Toward the end of their journey, when preparing to meet the enemy, the Lord says to Moses:

Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Ex. xxiii., 20.

And later on, even after Moses had broken the tables of stone, we read :

Therefore now go, lead the people unto the place of which I have spoken unto thee; behold mine Angel shall go before thee. Ex. xxxii., 34.

This account shows us that the ministry of spirits is not abated, nor withdrawn when mortals fail or fall.

When Isaiah speaks of the afflictions of the children of Israel, he says :

And the angel of his presence saved them. Isa. lxiii., 9.

Indeed, the ministry of angels seems to include a part in all that happens to man. They lead, they plead, they comfort.

The Lord before whom I walk will send his angel with thee, and prosper thy way. Gen. xxiv., 40.

As the Lord liveth his angel hath been my keeper. Judith xiii., 20.

Simeon was led by the spirit to come into the temple at the time that the Virgin offered her gift for purification. Jesus was led by the spirit into the wilderness to be tempted, and after his long fast and conquest of evil,

Behold, angels came and ministered unto him. Matt. iv., 11.

Again, on the night in which he was betrayed, while he prayed to the Father to remove the cup of his agony, if it were the Father's will, we read :

And there appeared an angel unto him from heaven, strengthening him. Luke xxii., 43.

That Jesus had perfect faith in the ministry of angels we see from his words at the time of the betrayal :

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi., 53.

This assistance Jesus did not ask, for he had already resigned himself to God's will. That a great faith in the help of God's

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ministering spirits was in Paul we see at the time of his threatened shipwreck, where he comforts his companions, telling them there should be no loss of life. His reason was

For there stood by me this night the angel of God,
whose I am, and whom I serve.

Saying, Fear not, Paul. Acts xxvii., 23, 29.

These words show us plainly that Paul was conscious of his guardian angel. Ministering spirits do not fail to minister, nor guardian angels cease to guard, as the world grows older. Of St. Columba we read, "He had a guardian angel who often appeared to him and was even seen with him by those of supernatural vision." Just before he set sail to do his great work in Scotland, he went to bid farewell to his old teacher, Finn, who, walking beside the monastery, saw Columba approaching, and seeing an angel walking with him, said to the brethren, "Behold, look now to Columba as he draweth near; he hath been deemed worthy of having an angelic inhabitant of heaven to be his companion on his wanderings."

Many of the saints had been conscious of guiding spirits. There is a rather remarkable case, not that of a saint, related by the Venerable Bede of a Northumbrian who had a vision of his guardian, who said, "He that led me had a shining countenance and a bright garment. . . . My guide who went before me answered to my thought." (Bede Eccl. His., p. 254.

That not only individuals, but nations, communities and countries, all have angel guides, who are ever watching and caring for the good of their flocks, we see by reference to the Scripture. Daniel's guide speaks to him thus:

And at that time shall Michael stand up, the
great Prince which standeth for the children of thy
people. Dan. xii., 1.

It is usually admitted, by Bible authorities, that the "man" who called Paul to Macedon was the guardian of that country.

And a vision appeared to Paul in the night;
there stood a man of Macedonia; and prayed him,
saying, Come over into Macedonia, and help us.
Acts xvi., 9.

In that book of the Bible, which is full of the ministry of
angels, we see that each Church had its tutelary spirit.

The seven stars are the angels of the seven
churches. Rev. i., 20.

Not only have churches guardians, but the law itself was
given by angels. In Stephen's inspired apology, made just
before he was stoned, he speaks of the persecutions of the
prophets:

Who have received the law by the disposition of
angels. Acts vii., 53.

Not only persons and nations and churches have guardians,
but the earth itself has angels specially appointed to care for
it.

And after these things I saw four angels standing
on the four corners of the earth, holding the four
winds of the earth, that the wind should not blow
on the earth, nor on the sea, nor on any tree.
Rev. vii., 1.

Not John alone was taught respecting the angels that cared
for the earth; the prophet Zechariah, in one of his visions,
while talking to his guardian angel, sees other angels, and
says, What are these, my Lord?

And the angel answered and said unto me, These
are the four spirits of the heavens, which go forth
from standing before the Lord of all the earth.
Zec. vi., 5.

We frequently speak of the spirit of a place, yet do not often
think of what we say, but if the earth is His footstool, as
Jesus has said (Matt. v., 35), or as Stephen said,

Howbeit the Most High dwelleth not in temples
made with hands; as saith the prophet,

Heaven is my throne and earth is my footstool.
Acts vii., 48, 49.

Isaiah hears the Lord saying:

I have made the earth and created man upon it;
I, even my hands, have stretched out the heavens,
and *all their host have I commanded*. Isa. xlv., 12.

Is it not likely, that the host of heaven, who are at His command, care for that tabernacle not made with hands? We remember that when Moses' angel guide talked with him, in the land of Midian, he said:

Put off thy shoes from off thy feet, for the place
whereon thou standest is holy ground. Ex. iii., 5.

Joshua also was told by his angel guide that the earth was holy. When he was come near to Jericho we read:

And the captain of the Lord's host said unto
Joshua, Loose thy shoe from off thy foot; for the
place whereon thou standest is holy. Jos. v., 15.

This follows the teaching of the psalmist:

The earth is the Lord's, and the fulness thereof.
Ps. xxiv., 1.

The whole earth is full of his glory. Isa. vi., 3.

If we believe that the earth is the Lord's and that it is full of his glory, then we shall not limit the manifestation of his power to Egypt and Palestine, but shall see that in all lands, in all ages, God's messengers come to succour those who call upon Him, and are seen by man who with eyes of faith looks to heaven for help. The gods and goddesses of the ancient Greeks were what angels were to the men of Israel. The devi-rishi to the seer of India is both an angel and a saint.

Children reared in Christian homes are taught that God is ever ready to send forth ministering spirits to *all* who call upon him for aid, and are made to feel as David felt, that:

The angel of the Lord encampeth round them
that fear him, and delivereth them. Ps. xxxiv., 7.

To show that some of those in the orthodox church of to-day have vision wide enough to see that redeemed man will help his angel brothers in their ministry, we quote the following: "I believe that those whose hearts have been educated in a wide-reaching sympathy and passionate eagerness to exercise their inheritance of Eternal beneficence in behalf of their toiling woe-begotten brothers and sisters in their tribulation, will enter at once, when they quit this world, *into the fulness of angelic ministration.*" (Letters from a Mystic of the Present Day, Rowland W Corbet, M.A., Rector of Stoke-on-Terne, third ed., p. 186.)

XV

SPIRITUAL INFLUX

But there is a spirit in man; and the inspiration
of the Almighty giveth them understanding.

Job xxxii., 8.

For it is not ye that speak but the Spirit of your
father which speaketh in you.

Matt. x., 20.

The Lord came in upon my soul. Bunyan.

In all nature's forces there is an ebb and a flow. Heat, light, sound, electricity, all come in waves. This rhythmic coming seems to be the law of progress; night and day, winter and summer, a little while in the earth; then a coming forth toward the light, a longer time in the earth; then a bursting toward the sky; for the spirit that worketh in the plant also orders the earth itself,

Every valley shall be exalted and every mountain
and hill shall be made low, Isa. xl., 4.

sung by the prophet long ago, is still the law of progress. As in the outward and visible, so also in the inward and invisible forces, there is a rhythm. Man feels this law in all his mental and spiritual states. As the mass partakes of the kind of the molecule, so that which appears in the life of the individual will also be seen in the life of the race. All through the ages there have been times of great intellectual life and times of seeming death, when in the dark was gestating the genius that would enlighten the world when the next upward wave should arise. So in the spiritual we note eras of influx, when many prophets, poets, and artists come forth and shine as stars; or one genius is seen who is such a sun of light that the lesser lights are hidden.

In Israel, Moses had so much of the influx and was so great a light that others near him are forgotten. Yet what was it but this same spirit that inspired Miriam to sing and play and dance after the crossing of the Red Sea? When Moses was so spirit-filled that his face shone and he asked the people for gifts and work for the tabernacle, many men and women felt the divine influx.

And they came, every one whose heart stirred him up, and every one whom the spirit made willing.

Ex. xxxv., 21.

These artists and artisans were spirit-filled who lent their talents to the work of beautifying the ark of the Lord, and making robes for the priests. Here we see that inspiration may be the gift of the humble, of those who labour with their hands, as well as of the leaders and teachers.

And all the women that were wise-hearted did spin with their hands. . . .

And all the women whose hearts stirred them up in wisdom spun goat's hair. Ex. xxxv., 25, 26.

Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer.

Ex. xxxv., 35.

The stirring of the spirit was first felt in the heart. It came to women as well as to men. A consciousness that the spirit of God is within the heart will bring forth much fruit. The sweet psalmist of Israel said:

The spirit of the Lord spake by me, and his word was in my tongue. II. Sam. xxiii., 2.

Also he says:

Commune with your own heart upon your bed, and be still. Ps. iv., 4.

Ezekiel felt the spiritual influx.

And the spirit of the Lord fell upon me, and said unto me, Speak. Ez. xi., 5.

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Speaking to this prophet, of the Israelites, the Lord says:

And I will give them one heart, and I will put a
new spirit within you. Ez. xi., 19.

Isaiah was deeply conscious of his inspiration.

Behold my servant, whom I uphold; mine elect,
in whom my soul delighteth; I have put my spirit
upon him. Isa. xlii., 1.

Truly the spirit was upon Isaiah; he felt God in all things.

I am the Lord, and there is none else, there is
no God beside me. . . .

I form the light, and create darkness: I make
peace, and create evil: I the Lord do all these
things. Isa. xlv., 5, 7.

It is difficult for the finite mind of man to understand how the light can make dark or how the Good can create evil. The finite never can comprehend the infinite, yet if we believe in one God and one substance all things must exist by His will, and operate through His pleasure. Why there is evil in the heart of man we do not know. Why evil spirits are permitted to come to man we do not understand. Saul is said to have had an evil spirit sent from God.

But the spirit of the Lord departed from Saul,
and an evil spirit from the Lord troubled him

. . .
And it came to pass, when the evil spirit from
God was upon Saul— I. Sam. xvi., 14, 23.

There must be a good reason why God permits the things which we call evil to be, and they must be for some good.

For the ways of the Lord are right, and the just
shall walk in them: but the transgressors shall fall
therein. Hosea xiv., 9.

There are two ways of doctrine and power, the
one of light, the other of darkness.

Ep. of Barnabas iv., 3.

That temptation is a good we learn from experience, for each time a temptation is overcome, fresh strength and courage

arise for the battle that is raging between right and wrong. Whether we shall receive the evil, or eschew evil and seek good, remains with the individual to choose. The children of God are free to choose, and it would seem, can only make a wise choice by knowing both good and evil. Spirit is inside and outside of us, pressing on all sides, anxious for entrance. Like attracts like; if our thoughts are dark, naturally we attract the shady spirits; if our souls are upturned, seeking light, we shall surely find it.

After the day of the prophets, there seems to be a downward wave of spirit force in Israel; yet the prophet Joel, seeing beyond his day, knew that a time of greater spiritual influx was to come, a time when every one would bask in light and feel the power of the indwelling and the surrounding spirit of God.

And it shall come to pass afterwards, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Joel ii., 28, 29.

Malachi realized that if the people would but serve God as they should, a great spiritual influx would be theirs.

Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.

Mal. iii., 10.

This prophecy was certainly fulfilled when the Messiah came, that greatest of blessings sent by the Father, whose coming brought the highest wave of spiritual power the world has ever felt. To those who were ready to receive, the spirit

When Mary of Nazareth went to visit her cousin Elisabeth, and saluted her, Elisabeth was filled with the Holy Ghost, spake; and through them, spoke to the world.

And she spake out with a loud voice and said,
Blessed art thou among women, and blessed is the
fruit of thy womb. Luke i., 42.

This aged dame continued to prophesy, and Mary, being greatly stirred by her kind reception, said:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my saviour.
Luke i., 46, 47.

Can we doubt that all of this very beautiful hymn, which is still sung in our houses of worship, was inspired? When Elisabeth was delivered of a son, Zacharias, who had been dumb since the angel's visit of annunciation, had no sooner signified that the child's name be John than his tongue was loosed.

And Zacharias was filled with the Holy Ghost and prophesied saying,
Blessed be the Lord God of Israel; for he hath visited and redeemed his people;
And hath raised up an horn of salvation for us in the house of his servant David;
As he spake by the mouth of his holy prophets, which have been since the world began.
Luke i., 67-70.

This benedictus is too familiar to all Christians to need repeating in full. It is well to note that Zacharias, a priest of the established church, felt that God had spoken through the mouth of his prophets and that *holy prophets had been since the world began*.

When the Blessed Virgin took the babe Jesus to the temple to present him to the Lord, it is said of the aged Simeon that:

The Holy Ghost was upon him; And it was revealed unto him, by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

And he came by the spirit into the temple.
Luke ii., 26, 27.

Taking the child in his arms, Simeon gave forth in prophetic language a beautiful hymn:

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;

A light to lighten the Gentiles and the glory of thy people Israel. Luke ii., 29-32.

Now was Incarnate that Son of God of whom it is written:

God giveth not the Spirit by measure unto him.

John iii., 34.

And what saith Jesus of the spirit which was his without measure:

But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. John xiv., 26.

That the full message of God to man was not given by the Saviour, while he was here, we learn from his own words:

I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself but whatsoever he shall hear; that shall he speak: and he shall shew you things to come.

John xvi., 12, 13.

The apostles, believing that they would receive the baptism of the spirit, promised by the Lord, assembled themselves and prayed and waited.

And when the day of Pentecost was fully come, they were all with one accord in one place. . . .

And they were all filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance. Acts ii., 1, 4.

Peter remembered and repeated the prophecy of Joel, that God would pour out his spirit upon all flesh. It seemed to the apostles that this prophecy was being fulfilled in their day.

And the multitude of them that believed were of one heart and of one soul. Acts iv., 32.

Not alone to the Jews, but to the Gentiles, came this influx of spirit power. Peter, telling of his visit to the house of Cornelius, says:

And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Acts xi., 15.

Of Barnabas, who was elected an apostle, it is said:

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Acts xi., 24.

In the epistle of Barnabas, which was cited by Clement of Alexandria, St. Jerome and other authorities of the early church, but which later was deemed apocryphal, we find very many helpful words about the indwelling spirit.

Wherefore God truly dwells in our house, that is, in us. . . .

He himself prophesies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom.

Ep. of Barnabas xii., 21, 22.

After the miraculous conversion of Paul, he and others of his company went to the house of Philip and abode with him; of Philip it is said:

And the same man had four daughters, virgins which did prophesy. Acts xxi., 9.

Here again we see that women, as well as men, received power through spiritual influx.

The great psychic wave, the crest of which was the Resurrection, had slow ebb. For a century or more after the day

of Pentecost, signs and wonders followed those who believed, and many men and women filled with spirit willingly gave their lives for the faith that was in them. Yet days of darkness followed, as night follows day. While here and there a star gleams through the heavy clouds at night, so now and then, even in the "Dark Ages," saints are seen. Many smaller waves of spirit-power, following in the wake of the larger waves, brought forth shining examples of those who were spirit-moved. What save a great influx of the spirit gave impetus to preaching like that of Peter the Hermit, which made kings leave their thrones and men their homes, to go to Palestine and fight for the freedom of the Holy Sepulchre?

Another wave came laden with the thought of democratizing religion, and brave Luther's voice, sounding loud, broke the clouds in Germany. Other thinkers followed his lead, and the right of the individual to obey the voice of his own conscience was partly established. But the spirit of persecution was still strong, and even the reformers were not free from this evil. A later wave in England gives us that loyal soul, Bunyan, whose prison was flooded with light. Like St. Augustine, he was impelled to give up a life of worldliness and devote all his splendid energies to religious work by a constant call of the spirit. "A voice did suddenly dart from heaven into my soul." (*Grace Abounding*, p. 17.) "Which, as I did both see and feel soon after, was sent from heaven as an alarm to awaken me to provide for what was coming." (*Ibid.* p. 55.) "But at last the Lord came in upon my soul." (*Ibid.*, p. 146.) The same psychic wave that brought Bunyan to a realization of "Light in the spirit," found George Fox, who listened to the Voice in his soul and felt the Inner light. Fox suffered persecution while striving to help his brother man to see that "God who made the world did not live in temples made with hands." The text-book of Quakerism for his day was Barclay's *Apology*. Here we read:

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"The testimony of the spirit is that alone by which true knowledge of God has been, is, and can be only revealed. . . . By the revelation of the same Spirit, He hath manifested himself all along unto the sons of men, both patriarchs and prophets and apostles; which revelation of God, by the Spirit, whether by outward voices and appearances, dreams, or inward objective manifestations in the heart, were of old the formal object of their faith and remain yet so to be." (Proposition 11, p. 17.) Following the wave which gave Quakerism to the world was a higher one, which bore on its crest Beethoven, Mozart, and others, to whom the Spirit gave utterance in melody to enrich the world. While in the far north one lone star, of more than first magnitude, arose—Swedenborg, who was very sure that spirits talked with him. He has taught us much regarding intercommunication. To a friend he said, "A man lays himself open to grievous errors who tries, by barely natural powers, to explore spiritual things." One of Swedenborg's biographers sums up his views on this subject thus: "The reason of the danger of man, as at present constituted, speaking with spirits, is, that we are all in association with our likes, and, being full of evil, these similar spirits, could we face them, would but confirm us in our own state and views." (Wilkinson, pp. 156-225.)

Higher still the psychic wave of the nineteenth century was, when not only one or two or three great souls can be singled out as helping on the progress of spiritual knowledge; for this wave spread over nearly all of Europe and the United States, and the spiritual influx was so great that thousands were added to the believers, while hosts of mediums demonstrated that messages came from beyond the grave. This wave is sometimes counted as the beginning of "Modern Spiritualism." But the thoughtful man knows that spiritism is as old as the human race; and has found some souls ready to receive power from on High, in every land. For that light that lighteneth every man that cometh into the world must and will be felt all along the way.

Now, after a very dark night, a day is dawning, a wave is rising that will spread all over the civilized world. Before the middle of this century it will reach a height greater than any wave that has preceded it.

And greater works than these shall he do ; because
I go unto my Father. John xiv., 12.

To-day many poets, painters, sculptors, and musicians are feeling the power within pressing for utterance. Artists point the way ; others follow in the wake. Already many eminent scientists are coming forward to help demonstrate that which the artist feels, and religious thinkers are beginning to ask for scientific proofs of their belief. This influx of spirit power is now so strong that the new wave is grinding up the rocks, pounding down the sand, and striving to weld some of the isms into fertile earth. We need not worry over scisms and isms, grinding time must ever come before welding time. More and more the children of men are asking for knowledge of their heavenly Father, seeking for light in other mansions than dear Mother Earth. They are feeling the pressing power of loving souls gone Over There, who wish to tell of their happy home and new work in other parts of God's kingdom. Many men and women, old and young, are discovering their own latent psychic talents. In every town, in many homes, we find someone who is clairsentient enough to point the way, someone gifted with real ears and eyes.

Amidst the salt-swamps of literature relating to spiritistic phenomena, we find here and there a flower of beauty or a fragrance ; many things of interest and some of worth. As the wave spreads much will be covered and lost, the debris swept away, the shells broken ; yet that which is best will be cast upon the shore.

When the enemy shall come in like a flood, the
Spirit of the Lord shall lift up a standard against
him. Isa. lix., 19.

XVI EVOCATION

God is departed from me, and answereth me no more, neither by prophets, nor by dreams, therefore I have called thee, that thou mayest make known unto me what I shall do. I. Sam. xxviii., 15.

“Whether we fearfully deprecate or recklessly invoke a spirit of evil, spirits of truth will not answer to our call. They have still enough human nature about them to decline communication with those who take them for devils.” Robert Dale Owen.

The question whether it is ever right or wise to call those who have gone beyond the veil, is differently answered by teachers to-day, and is one that should have our careful consideration. Some religious cults positively forbid any spirit evocation, even where there is a firm belief in the possibility of doing so—saying that we disturb the spirits’ rest, or interfere with their progress by calling them back to earth conditions. This is especially the teaching of the modern Theosophist, who, while he is a spiritist, is opposed to all the phenomena of latter-day “spiritualism.” And the Christian Scientist is forbidden by his founder, who was herself an excellent medium, all forms of communication with the world of spirits.

The Roman Catholic Church, which has always encouraged her children to invoke the saints and the Blessed Virgin, not only calling on them for aid, but asking their prayers, has of late, through her priests, sent forth some very ably written books dealing with the subject of spiritism and occultism, in which we read that apparitions coming unsought, as those of

the Virgin and of saints, are permitted, but the evocation of spirits is forbidden, the paramount teaching in these books being that all modern miracles are works of the devil, and that evil and not good spirits come to those invoking help from the spirit world.

With the thought in mind that all phenomena are of the devil, and that only evil spirits come to those invoking the so-called dead, it would be strange if the highest and best answered to the call. It is a well-authenticated fact that we get what we bring. A deaf person does not hear the birds sing; one with no musical ear will like jazz noise as well as an oratorio. Those without musical education will scarcely discriminate between the finer harmonies of classical music, and the loud, discordant notes in much of modern harmonies (?). It is much the same now as in the days when Jesus was on earth; a voice then came from heaven and

The people therefore, that stood by, and heard it
said that it thundered; others said, An angel spake
to him. John xii., 29.

A picture or a poem only means what we can see in it. A person who previously makes up his mind that only evil spirits commune with man, is very likely to find that kind coming to his call. A conscientious and learned investigator says: "In spiritual matters we receive what we expect, sympathy being a ruling element. . . ." "But the good is the rule; the evil (often good in disguise) is but the exception. If we enter into God's economy to permit evidences and influences to come over to us from a higher phase of being, are we to believe that He excludes from these all that is true and good, and suffers only deceptions and false teachings, emanating from the devil and his angels, to reach us? Is this the doing of a Father whose tender mercies are over all his other works?" Robert Dale Owen.

A favourite example given by the orthodox man who dis-

favours spirit evocation, is that of Saul calling for the prophet Samuel, who says:

Why has thou disquieted me to bring me up?

I. Sam. xxviii., 15.

This text seems conclusive, to the man who has made up his mind, that it is not best to call the spirits; for if the spirit of Samuel was disquieted by Saul, then all spirits would feel the same! May it not have been that Samuel would have enjoyed talking to David, or to a friend to whom he could bring a pleasant message, and yet would feel a repugnance to being called by Saul, especially at a time when, as Saul confessed, God had departed from him, for Samuel says:

Wherefore then dost thou ask of me seeing the Lord is departed from thee and is become thine enemy? . . .

Because thou obeyest not the voice of the Lord.

I. Sam. xxviii., 16, 18.

We see here that Samuel gave Saul to understand that he had heard the voice of the Lord. We are also told that while Saul had been unsuccessful in communicating either by prophets or by dreams, he believed that it was Samuel whom the woman of En-dor had evoked, and when he heard what the Lord's intentions were, and was told that he and his sons would die on the morrow, it is said:

Then Saul fell straightway all along on the earth, and was sore afraid because of the words of Samuel.

I. Sam. xxviii., 20.

It is easy to see that Samuel's disquietude was on account of being the bearer of such a sad message, which God, in his mercy, had been hiding from Saul. That all which Samuel said came to pass at once, looks very much as if it were the prophet who came at Saul's call. If we believe with Paul that,

Whatsoever things were written aforetime were written for our learning.

Rom. xv., 4.

we shall also take a lesson from the poets of other peoples. In the thrilling accounts of that one long, lone night, when Odysseus seeks advice from the Shade of the blind seer Tiresias, we remember that very many spirits came, all anxious to communicate. Yet Odysseus would not speak to any of his former friends, no, not even to his mother, until he had heard what the Theban prophet would foretell. After his talk with Tiresias, Odysseus held converse with many spirits, yet the prophet alone was able to foresee or to advise. All the other spirits still had the limitations they had while in the flesh, and some knew less of what was happening on earth than did their interlocutor. Ajax still was angry over the loss of the arms and refused to speak with Odysseus. Homer has, in this account of the evocation of spirits from the unseen, taught us several important lessons. One is that not those nearest and dearest to us are best able to advise us, but those who have had wisdom and prescience while here will still retain these gifts on another plane.

Virgil gives us a somewhat lengthy account of Æneas' experiences with the Cumæan Sibyl, whose sulphurous cave, where she evoked the spirits from the invisible, is still to be seen in the sunken crater of the Solferino, which lies between Naples and Cumæ. When the Dardan Æneas was seeking to communicate with his father, the Sibyl says:

“Pray for an answer, pray, the God
She cries, the God is nigh!

Her form looks larger to the eye,
Unearthly peals her deep-toned cry,
The God comes rushing on his seer.
So slack, cries she, at work divine,
Pray Trojan, pray! not else the shrine
Its spell-bound silence breaks!”

Æneas, addressing Apollo, now

“From his inmost soul
his supplication makes.”

His prayer ends with a request that the God will not commit his message to leaves, but will himself the prophecy declare. After this, by aid of the Sibyl, marvellous visions come to Æneas. He sees his father and hears his voice, but is unable to touch him. That in this instance the one nearest and dearest to Æneas was wise enough to be able to advise him, we learn from the beginning of Anchises' speech:

“ Know first the heaven, the earth, the main,
The moon's pale orb, the starry train,
Are nourished by a soul,
A bright intelligence, whose flame
Glows in each member of the frame
And stirs the mighty whole.”

The doctrine of Karma is now explained to Æneas, and he is told much regarding why souls seek rebirth in the flesh. He is then shown a number of the great souls who are to be his descendants. These examples from the past, or, indeed, any number of such that might easily be added from the histories of occultism, are for those seeking light insufficient as proof that it is right or best to invoke the spirits. That we should evoke the spirit within us, and by its light learn, all spiritually minded men believe. That through the evocation of our own spirit we may commune with God in prayer, not only Christians, but children of God in many lands, are taught.

Speaking to his disciples, Jesus says:

But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John xv., 26.

After his resurrection, Jesus again speaks of the Spirit that is coming in fuller measure:

But ye shall receive power, after that the Holy Ghost is come upon you.

Acts i., 8.

This prophecy was fulfilled in a little while. The Spirit of truth promised to the disciples, which came at Pentecost,

comes to every man when the spirit within the heart is sufficiently evoked and cleansed of dross by fervent prayer and faith. That the Spirit of truth speaks that which it hears seems to indicate that it is a link in the chain which binds the soul of man to his Creator.

As God's state is kingly, may there not be many links in the chain and many wires running to central, and many messengers in the etheric world who obey His mandates?

Who maketh his angels spirits and his ministers
a flame of fire. Heb. i., 7.

Are they not all ministering spirits sent forth to
minister for them who shall be heirs of salvation?
Heb. i., 14.

That God did not wait until the world was ready for the Saviour to come in the flesh before he sent forth his angels to minister to man, we learn from many accounts throughout the Scripture. That God had been sending forth his ministering spirits since the world began and that his children were permitted to invoke their guardians without incurring disfavour from the Almighty, we see by the frequent mention made of angels appearing to and conversing with the favoured sons of God.

Unto the place of the altar, which he had made
there at the first: and there Abraham called on the
name of the Lord. Gen. xiii., 4.

This text tells us that Abraham prayed, that he invoked God. The frequent mention made of his seeing and hearing the Lord talking to him, asking questions and receiving audible answers, shows us plainly that the one denominated "Lord" was an angel. When three men appeared to Abraham on the plains of Marme, one he calls Lord, the other two going to Sodom are by Lot called angels. Remembering that

No man hath seen God at any time. I. John iv., 12.
we can only conclude that these "men" or "angels" were
God's messengers. In the history of Moses we sometimes

read, "the angel of the Lord," and sometimes the "Lord"; even when the word God is used we are not to think that Moses saw or heard the Almighty.

And Moses brought forth the people out of the camp to meet with God.

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Ex. xix., 17, 18.

Here we see a natural phenomenon, a volcano in eruption. God is manifest in a work of seeming destruction; but it is not said that any one, even, Moses, saw God.

Moses spake and God answered him by a voice.

Ex. xix., 19.

That this voice was Moses' guide, a messenger sent by God, is made clear in the succeeding verses, where Moses was bidden by the *Lord* to come up, but was warned that the mount was dangerous for the people. Taking the whole history of Moses, which shows what a powerful and highly-developed soul he was, we should judge that he did not for an instant mistake the angel messenger, or a voice, for God. We have the words of the Master:

And the Father himself which hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape.

John v., 37.

It is always right to invoke God. By so doing we may at times evoke not alone our own spirits, but the spirits of sainted men and women; we may, if our vision is clear, see angels, and if our ears are attuned, hear a voice. The prophets, greater and lesser ones, when invoking God to aid them in their work, were often blessed by the presence of angels; were frequently able to see and hear God's messengers, who appear as men, or as angels, or as flames of fire, as

the case requires; and who are very often spoken of as Lord, or even as the Lord God. Believing, as all Christians do, that the New Testament gives fuller light than the Old Testament, we must conclude either that the patriarchs and prophets mistook the angel of the Lord for God, or else, which is more probable, that recognizing them as messengers of the Highest, wishing to show respect, addressed them as Lord. Though many times these messengers came unsought, and sometimes frightened those to whom they appeared, more often they were evoked by prayer. The sacrifice upon the altar, the hymn of praise, and, above all, the firm faith of the invoker that help will come from on High.

In the account of Cornelius, a man who *prayed to God always*, we read that an angel appeared to him, and he was afraid and said:

What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Acts x., 4.

This messenger tells Cornelius to send for Peter, describing the house where Peter lodges. When Peter arrives, he questions the centurion regarding his vision, who does not now say angel or Lord, but says:

Behold a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Acts x., 30, 31.

Here we see a man who prayed to God always, not to angels or saints or his ancestors. His prayer evoked an angel, who appeared unto him as a man, and spoke to him of practical things, giving directions which, Cornelius obeying, brought to him Peter, who told of the New Revelation:

How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts x., 38.

We are now told that Peter baptised Cornelius and his household. Later, speaking of this to the brethren, Peter says:

The Holy Ghost fell *on them as on us* at the beginning.
Acts xi., 15.

By this we see that the day of Pentecost was not unique, for even to the Gentiles the spirit came, and in Peter's own words, fell on them as on us at the beginning. It is not likely that Cornelius, a centurion of the Italian Band, invoked God under the same name that the Israelites used; indeed, he may never have heard God called Jehovah or been conversant with the name, The God of Abraham, of Isaac, and of Jacob; which only goes to show that there is but one God under whatsoever name he is addressed. If the invoker has sufficient faith, and the time has come for him to receive vision, God, being no respecter of persons, as Peter had been taught, and, being all-wise, sends forth a messenger who is the one best suited to the individual's need.

We are told in the Gospels that Jesus talked with Moses and Elijah. It is nowhere said that Jesus prayed to them or to any of the heavenly host, or asked their prayers. That he had the help of angels in times of need we know, for after his temptation we read:

Behold, angels came and ministered unto him.
Matt. iv., 11.

Also, just before he was betrayed, it is written that he

Kneeled down and prayed,
Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him. Luke xxii., 41-43.

By the example of the Perfect Man, we learn that all prayer should be addressed to the Father, for not only did Jesus himself thus pray, but he gave unto man a pattern prayer, which begins, "Our Father which art in heaven."

When speaking to the disciples of his going hence, he bids them pray the Father in his name, and tells them plainly that he will not pray for them.

And I say not unto you that I will pray the
Father for you,

For the Father himself loveth you.

John xvi., 26, 27.

Yet even in this same hour Jesus did pray to the Father for his disciples and for all who believe :

Sanctify them through thy truth: thy word is
truth. . . .

Neither pray I for these alone, but for them also
which shall believe on me through their word.

That they all may be one; as thou, Father, art
in me, and I in thee, that they also may be one in
us.

John xvii., 17, 20, 21.

If we would follow the Master, it behoves us not to invoke any but the Highest when directing our thought to the Invisible World. Then He, who knows our necessities before we ask Our Father which art in Heaven, will send forth those of his messengers who will best understand and rightly aid us. We are bidden to ask, to seek, and to knock. In all these ways we can evoke the best in us, and receive from Above the highest gifts for which we are ready.

XVII HEALING

We are sometimes led to think that Divine Healing, or Spiritual therapeutics, has been evolved within the last century. But if we study the Scripture we shall see that the gift of healing was bestowed upon some men in very early days. Also that it differs from purely mental healing. Of course, the mind should govern the body, should rule as sovereign supreme all the "Kingdoms of the earth" (the bodily parts), yet often times the mind is a king deposed. The kingdom is in much disorder, disputes arise, one part warring against another part. Then, instead of health, we have sickness. The Apostle says:

Even your lusts that war in your members.

Jas. iv., 1.

In some cases a stronger mind, or the kindly encouraging thought of another person, a physician, a priest, or a friend, may telepathically change the current of the person's mind and strengthen and support the weaker mind until it can again take its place as sovereign of the body.

There are persons, many of them, whose mind and body are suffering, when a physician's art is of no avail. These afflicted ones if they knew it might be healed quickly and permanently if they would but go to the Fountain Head.

And whosoever will, let him take the water of life freely.

Rev. xxii., 17.

If, like David, the sick souls would cry:

O, Lord heal me.

Ps. vi., 2.

And would feel as the psalmist did when he said :

Bless the Lord, O my soul, and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities: *who healeth all thy diseases.* Ps. ciii., 1-3.

David knew the Lord's dealings with the men of old :

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses.

Ps. ciii., 6, 7.

One of the ways that God made known unto Moses was that He was the *healer*. Said he not unto Moses :

I am the Lord that *healeth* thee. Ex. xv., 26.

Neither did Moses forget this, for when Miriam became leprous he did not take her to a physician, but cried unto the Lord, saying :

Heal her now, O God, I beseech thee.

Num. xii., 13.

We see here that healing from God is not always instantaneous, for Moses was told that seven days must elapse before Miriam could be whole. Long before Moses' day we read of healing by the prayer of a faithful servant of God :

Abraham prayed unto God and God healed Abimelech and his wife and his servants.

Gen. xx., 17.

Solomon, believing that God heard his prayers, asked not only for himself but for his people, that their griefs might be cured, and also asked of God Health for the land. In the answer that the king received, we find that God first required something of the people.

If my people, which are called by my name, shall humble themselves and pray, and seek my face,

and turn from their wicked ways: then will I hear from heaven, and will forgive their sin and will *heal their land*. II. Chron. vii., 14.

Asa, who was obedient to the word of the law delivered unto him by one of the seers, had health, prosperity, and peace during a reign of thirty-five years. But, forgetting his benefits, and failing to rely solely upon God, he was reminded of remissness by another seer; he then became wroth and put the man of God into prison and oppressed the people. His punishment was a disease that was exceeding great.

Yet in his disease he sought not to the Lord, but to the physicians,

And Asa slept with his fathers and died in the one and fortieth year of his reign.

II. Chron. xvi., 12, 13.

Although his disease was termed great, and lasted five years, the writer's thought is that if Asa had gone direct to God with his trouble, instead of to an earthly physician, he would have been healed. There are times when whole nations suffer:

Why criest thou for thy affliction? Thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Jer. xxx., 15.

Here it would seem that sin and wickedness go hand in hand, and though physical health may be restored, sorrow is incurable while there is a multitude of iniquity. That their enemies might not think that God had deserted his chosen people, even though he had thought best to punish them, he says:

For I will restore health unto thee, and I will *heal* thee of thy wounds. Jer. xxx., 17.

Isaiah also believed that God sends both sickness and health, both sorrow and gladness.

For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on frowardly in the way of his heart; I have seen his ways, and will *heal* him. Isa. lvii., 17, 18.

We are not left in ignorance of how to obtain this healing of mind and body. It comes not alone by prayer or fasting, or faith in God. Isaiah is taught that all these are of no avail unless charitable works follow.

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?

When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Isa. lviii., 7, 8.

No one of the Old World prophets described the Holy One of Israel more clearly than did Isaiah. In him Isaiah saw great healing power.

But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, And with his stripes we are *healed*. Isa. liii., 5.

The Apostle Peter voices the same thought.

Because Christ also suffered for us, leaving us an example that ye should follow his steps. . . .

That we being dead to sins should live unto righteousness, by whose stripes ye were *healed*.

I. Peter ii., 21, 24.

Many and marvellous were the works of healing done by Jesus of Nazareth.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and *healing* all manner of sickness and all manner of diseases among the people. Matt. iv., 23.

He went about, did not wait to be sent for. He taught, he exhorted them to seek God. He showed them how to heal.

While in many instances the Master's touch, his presence, his word did the work of healing, yet said he not over and over again that it was faith.

Daughter, be of good cheer; thy faith hath made thee whole. Matt. ix., 22.

Then touched he their eyes, saying, According to your faith be it unto you. Matt. ix., 29.

Yet touch, or even bodily presence, was not necessary. When a woman of Canaan cried unto him to have mercy on her daughter, who was grievously vexed with the devil—after a short conversation, in which the woman showed her trust in him—

Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Matt. xv., 28.

Nor was faith in Jesus the property alone of the Jews. The centurion of whom the Elders of the Jews said to Jesus that he was worthy,

For he loveth our nation, and he hath built us a synagogue. Luke vii., 5.

not only showed great faith, but humility, saying to Jesus:

Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word and my servant shall be *healed*. Luke vii., 6, 7.

Even the Master was surprised to find such a character as that of the centurion of Capernaum; it is said:

When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found the servant whole that had been sick. Luke vii., 9, 10.

That healing could be accomplished at a distance when faith is strong enough, was the belief of the ancient Greeks. Hector was restored by the Will of God, even before his messenger arrived, yet the word of Apollo gave him vigour and courage. (Iliad, b. xv.) So it seems not so strange to us, that in the days of the Christ on earth, a man might be found whose faith was even greater than that of one of the house of Israel. Though the faith of the sick was a great factor in the healing, yet it was not always necessary for those healed at a distance. In many cases obedience was the important thing. There must always be co-operation, either through the one needing healing or someone closely connected with the diseased one, who comes to Jesus. The coming, the faith, the obedience of the sufferer, the touch, the spoken word, or the simple remedial prescription given by the Master. Various means are mentioned in Scripture, usually the simplest, never drugs, or stimulants, or the knife. On one occasion Jesus used both earth and water.

And he answered and said, A man that is called Jesus made clay and anointed mine eyes and said unto me, Go to the pool of Saloam and wash: and I went and washed, and I received my sight.

John ix., 11.

The remedial thing in this healing may have been *obedience* to the Divine word, yet we see that the Master did not hesitate to make use of the elements, as a means to the end. Perhaps this is to teach us that while faith and the coming (in our case prayer) and obedience to the law are the great trinity of healing, yet we should not despise simple means; to do this is to be oblivious of the fact that God made matter as well as spirit, and that he works through material agencies when that seemeth best to him. We cannot live in the flesh without air and water and the solid earth to stand upon, and to exist any length of time we need food. So why say these things are nothing, rather give thanks to God for providing

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for our necessities. The ability to heal, which, in the Old Testament, came largely by prayer of godly men, was given by the Master to his disciples; at first to the twelve.

And when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Matt. x., 1.

Later to a larger number.

After these things the Lord appointed the seventy also and sent them two by two before his face unto every city and place whither he himself would come. Luke x., 1.

And into whatsoever city ye enter and they receive you, eat such things as are set before thee; And heal the sick that are therein and say unto them, the Kingdom of God is come nigh unto you. Luke x., 9.

Nor did the gift of healing depart from the disciples when the Master left this earth. The first apostolic healing mentioned is when Peter and John cured a lame man.

And Peter, fastening his eyes upon him, with John, said, Look on us. Acts iii., 4.

This shows the strength of united faith, the power of two that believed. Peter was spokesman, saying:

In the name of Jesus Christ of Nazareth, rise up and walk. Acts iii., 6.

And as the lame man which was healed held Peter and John, all the people ran unto them, in the porch that is called Solomon's, greatly wondering. Acts iii., 11.

Paul, who had never seen the miracles performed by Jesus, was strong in the power of healing. Of a man crippled from his birth it is said:

The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be *healed*.

Said with a loud voice, Stand upright on thy feet,
And he leaped and walked. Acts xiv., 9, 10.

Here, as with Peter and John, the *look*, as well as the word, had potency. When enumerating spiritual gifts, Paul says:

To another gifts of *healing* by the same spirit.
I. Cor. xii., 9.

After telling us that wisdom, knowledge, and faith all come from the same spirit, Paul includes healing, and says "gifts of"—showing that he recognised different kinds of healing requiring diversity of gifts. Is there not healing for the physical man, healing for the mind of man, healing for his soul? If the soul is sick, there can be no happiness Here or Hereafter. The sin-sick soul is in hell, even while in the body; so it would appear that the very most important healing is that which liberates the soul from pain. This healing comes in different ways, to some suddenly as lightning or a tornado, to others it is like the coming of spring, wind and showers and sunshine alternating till the blossoms burst forth upon the apparently dead trees. Spiritual healing may be accomplished in silence, in the depths of the individual's own self. Or it may be brought about by the spoken word, for the word has dynamic power in the mouth of a believer. Jesus said:

For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk. Matt. ix., 5.

Consciousness of sin is such a weight upon the heart that until the self realises as darkness is dispelled by light, so sin and suffering flee away by the coming of love—real love—into the heart. As we open the door of our dwellings to admit light and air, we need even more to open the door of our hearts to admit the love of God.

Next to the words of the Saviour, who tells us that God is love, and repeatedly tells us to love, there is probably nothing that has been written regarding the spiritual life, as seen through the love of God, which is more illuminating and help-

ful than *The Revelations of Divine Love*, by Juliana of Norwich. This saintly woman prayed for an illness nigh unto death, that she might the better understand the suffering of Jesus. While exceedingly weak in the flesh, she had marvellous visions, and was taught the use of sin and sickness and how to utilise the fruit of pain. We see by her life that illness may be a blessing and a privilege when used, not for self-pity nor to elicit pity from others, but being borne with fortitude used to bring the spirit into closer touch with God. One of the truths that Juliana learned was that we have that inside us which should, and can, govern the flesh. "And in this I saw truly; that the inward party is master and sovereign to the outward . . . that the outward party should draw the inward party to ascent, was not shewed to me, but that the inward party draweth the outward party by grace, and both shall be one in bliss without end by vertue of Christ, this was shewed." It was while she was weak and suffering that she saw more clearly how the within part of us may assert itself, and that the within is the most important. Further, she tells us: "It is God's will that we take his behests and his comfortings as largely and as mightily as we may take them. And also his will that we take our abidings and our diseases as lightly as we may take them and set them at naught; for the lighter that we take them, and the less price that we set at them for love, less pain shall we have in the feeling of them, and the more thank and meed shall we have for them.

. . . For it is God's will that we hold us in comfort with all our might, for bliss is lasting without end, and pain is passing." Throughout her blessed little book the teaching is love—the consciousness of God's love for us and the necessity, if we would be at peace, of our love for God. "For if we know him and love him, and reverently dread him, we shall have patience and be in great rest." In our own day many teachers and healers have arisen, and numerous cults, seemingly with therapeutics for their main objects. That

thousands are flocking to the doors of these churches and lecture rooms is one sign that the psychic wave is rising. For the so-called "New Thought," "Mental Healing," "Christian Science," "Divine Science," "Mystical Therapeutics," "Psychic-Therapy," etc., etc., are but different names for spiritual healing taught in the Bible.

I am the Lord that healeth thee. Ex. xv., 26.

Whether it be the sufferer's own mind or the mind of one with a stronger will, it is but an instrument used by the Higher Powers to reconstruct the movements of the soul, and help to make them harmonious. There is strength in numbers when they move together; but whether in groups or singly, whether in crying aloud or in silence, healing comes through co-operation, the human will in conjunction with the Divine Will; our desire, His desire; our wish, His wish. Some persons need more than a touch of the garment; they need to remember the injunction of the apostle:

Casting all your care upon him; for he careth for you. I. Peter v., 7.

Then, having unburdened the heart of cares; fearing nothing but God and realising the promise that

Unto you that fear my name shall the Sun of righteousness arise with *healing* in his wings.
Mal. iv., 2.

we shall be healed. Though prayer and faith and obedience are the trinity of healing, and all that is necessary, when the mind is clear and strong and the soul not sin-sick, yet we are bidden to ask help also one of another.

Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.

Jas. v., 14.

Though prayer and faith, in the eyes of this apostle, were of first importance, we see that he recommended the use of oil,

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telling us that the remedial things in nature, given us by the Lord, are for our use. And not alone the elders', but any good man's prayers, were of avail.

Confess your faults one to another and pray one for another, that ye *may be healed*. The effectual fervent prayer of a righteous man availeth much.

Jas. v., 16.

In this verse we find the quality of humility extolled, and the unburdening of the mind by confessing *one to another* a help to health. Said not the Master:

Blessed are the meek, for they shall inherit the earth.

Matt. v., 5.

There can be no full inheritance without health. The way to gain this is amply set forth both in the Old Testament and the New Testament. To those who obey the Lord's behests the promise is:

Thine health shall spring forth speedily; . . .

And the Lord shall guide you continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Isa. lviii., 8, 11.

XVIII

DREAMS AND VISIONS

In a dream, in a vision of the night, when deep
sleep falleth upon me, in slumbering upon the bed :

Then he openeth the ears of men and sealeth
their instruction. Job xxxiii., 15, 16.

And Solomon awoke ; and behold, it was a dream.

I. Kings iii., 15.

Three times the shape of my dear mother came

Pale, sad, dismayed, to warn me in my dream.

Jer. Del Tasso.

Though very much is being written to-day on the subject of dreams, it is mostly from the physiological side. That dreams often are due largely to physical causes is true, and this was known to the ancients. Hippocrates taught that dreams showed what diseases were incipient. Hannemann, the father of Homeopathy, following this same line, that dreams presage diseases, decided that by knowing the dreams of his patients he could prescribe remedies. Some modern physicians will have it that dreams are mostly due to sexual disturbances. Freud, and Coriat, who simplifies Freud for the lay reader, in dealing with this particular aspect of the dream state, although admitting that there is a psychological reason for many dreams, leave out the spiritual and the prophetic.

But we need not depend entirely upon the doctors or the theorists, who will always disagree, for our knowledge of dreams. A very excellent article on Dreams in the Catholic Encyclopedia has the following :

“ But the mystery of sleep is enhanced by the phenomenon of dream which accompanies it. That God may enter into

and communicate with man through dreams is asserted in Numbers xii., 6, and more especially in Job xxxiii., 14. Accepting the historical truth of these facts, there is no reason indeed why God should not use dreams as a means of manifesting His will to man. God is omniscient and all-powerful and he loves man; he may, therefore, in order to disclose his purposes, choose natural as well as supernatural means. Now dreaming is a natural psycho-physical phenomenon, has undoubtedly its laws, which, however obscure they may be to many, are established by God and obey his bidding."

Synesius of Cyrene, in the fourth century, extols dreaming as the simplest and surest mode of prophesying. St. Thomas Aquinas, after a thorough summing up of the causes of dreams, says: "Finally, dreams may be caused by spiritual agents, such as God, directly or indirectly through his angels, and the devil."

That God uses dreams to teach men much that in their busy, waking hours they cannot receive, we see from numerous instances related in Scripture, and in profane history. Even Abraham, who entertained angels and talked with them, was sometimes instructed in visions of the night.

After these things the word of the Lord came
unto Abraham in a vision. Gen. xv., 1.

When Abraham would deceive the king of Gerah about Sarah, we read:

But God came to Abimelech in a dream by
night. Gen. xx., 3.

In this dream the king was told that Sarah was Abraham's wife. And God said unto him in a dream:

Yea, I know that thou didst this in the integrity
of thy heart. Gen. xx., 6.

That Abimelech believed in his dreams is shown by his conduct in restoring Sarah to her husband.

It was not unusual for speech to be heard in dreams :

And the angel of God spake unto me in a dream.

Gen. xxxi., 11.

And God came to Laban, the Syrian, in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Gen. xxxi., 24.

We know that Laban did not take heed ; yet, when he pursued Jacob he told him of this dream.

There is a dream much higher than the literal or factual, which is the symbolical. It was this kind of dream that Joseph had, also his were prophetical.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more, and behold, the sun and the moon and the eleven stars made obeisance to me.

Gen. xxxvii., 9.

While his father rebuked him, yet we see that Jacob was impressed by the dreams. Joseph was not only a dreamer, but an interpreter of others' dreams. It was through this faculty that he became rich and famous. Pharaoh, having called upon all the magicians and wise men of Egypt, and found none able to interpret his dreams, listened to his chief butler, who told of the dreams that Joseph had made clear to him and to the baker when they were in prison ; and how the interpretation had been fulfilled. Then Pharaoh sent for the Hebrew lad to interpret his dreams ; Joseph, with great modesty, takes no credit to himself :

It is not in me : God shall give Pharaoh an answer of peace.

Gen. xli., 16.

Pharaoh recounts to Joseph his two symbolic dreams, which two were seen to be one by the Hebrew lad ; yet he is impressed by the repetition, saying :

And for that the dream was doubled unto Pharaoh twice it is because the thing is established by God, and God will shortly bring it to pass. Gen. xli., 32.

When Joseph sent for his father and brethren to come to him, Jacob was assured by a dream that he should go.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father; fear not to go down into Egypt, for I will there make of thee a great nation. Gen. xlv., 2, 3.

This dream was purely factual; of the same class was that of Solomon, when he asked for wisdom from the Lord.

In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. I. Kings iii., 5.

There is an odd symbolical dream, related by a man who dreamed that a cake of barley bread tumbled into the host of Midian and overturned a tent. When the man told this dream, one of his companions interpreted it as meaning the sword of Gideon.

And it was so when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned unto the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. Jud. vii., 15.

The account of Daniel's interpretation of dreams is marvellous, especially his ability to tell Nebuchadnezzar what his dream was. It is noticeable in this instance that Daniel asked aid from three of his companions.

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Dan. ii., 18, 19.

It is not said that Daniel dreamed, but on several occasions that he had a vision; also that he had understanding of the vision.

For as much as an excellent spirit and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel. Dan. v., 12.

Visions are of three classes :

The Conscious Vision.

The Subconscious Vision.

The Vision in Trance or Sleep.

Conscious and subconscious visions may be with the eyes open or the eyes shut ; they may be objective or subjective. In Daniel's case the visions were often symbolical, yet had an objective reality.

And I saw in a vision.

Then I lifted up mine eyes, and saw.

Dan. viii., 2, 3.

And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man—

And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.

Dan. viii., 15, 16.

Many years later Daniel says :

I was by the side of the great river, which is Hiddekel ;

Then I lifted up mine eyes and looked and behold,

Dan. x., 4, 5.

After describing this vision and the appearance of the angels, he says :

And I, Daniel, alone saw the vision : for the men that were with me saw not the vision, but a great quaking fell upon them, so that they fled to hide themselves.

Dan. x., 7.

That the men with Daniel did not see does not mean that the vision was subconscious, which we readily see if we read the entire account.

We are forcibly reminded of Paul's vision.

And as he journeyed, he came near to Damascus :
and suddenly there shined round about him a light
from heaven. Acts ix., 3.

We are told that Paul fell to the ground, and heard a voice. Evidently the men with him were startled, but did not participate in the vision.

And the men which journeyed with him stood
speechless, hearing a voice, but seeing no man.
Acts ix., 7.

Not every one has visions, not every one who sees can interpret visions. Jeremiah felt that all dreams were not to be taken seriously. He hears the Lord say :

Therefore hearken not ye to your prophets, nor
to your diviners, nor to your dreamers ; nor to your
enchanters, nor to your sorcerers which speak unto
you, saying, Ye shall not serve the kings of Babylon.
Jer. xxvii., 9.

Zechariah also sees that all dreams are not true.

For the idols have spoken vanity, and the diviners
have seen a lie and have told false dreams.
Zec. x., 2.

So we see that the prophets believed that some dreams were deluding. This recalls to mind the dream sent to Agamemnon by Zeus, purposely to deceive him.

Go to the Archive fleet

Pernicious Dream, and being arrived in Agamemnon's tent,
Deliver truly all this charge. (Iliad b. ii., 6, 7.

"That there are demoniacal dreams we have little reason to doubt. Why may there not be angelical? If there be guardian spirits, they may not be inactive about us in sleep, but may sometimes order our dreams; and many strange hints, instigations, and discoveries, which are so amazing to us, may arise from such foundation."

(Sir Thomas Browne.)

Plato, in the *Timæus*, tells us that the gods do not send deceiving dreams. That the Greeks believed in dreams we see from the use that Æschylus, who was himself a dreamer, makes of visions in his tragedies. Clytemnestra was disturbed "by dreams and wandering terrors of the night," and her vision of the serpent was prophetic. (The Libation Pourers.)

A remarkable dream, both symbolical and factual, came to Queen Atossa, acquainting her with Xerxes' defeat. (*Æs. The Persians.*) Cicero gives in detail a long prophetic dream that Scipio had in the palace of Massinissa, and which was fulfilled. (*de. Divinatione.*) We sometimes hear it said that a dream must be repeated to be of importance. St. Columba, who had much conscious vision, as well as vision in sleep, dreamt that an angel of the Lord appeared to him, sent to urge him to crown Aidan king, instead of his brother. This dream came to Columba every night for three nights. "At last, in obedience to its command, the saint sailed back to Iona, where in due time he crowned Aidan King."

That repetition is not necessary even in dreams of great importance, is shown in the New Testament, where not only St. Joseph, but the wise men, were instructed in dreams regarding the Holy Child Jesus.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife. Matt. i., 20.

The Magi, who came to worship the Babe of Bethlehem, believed in dreams.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Matt. ii., 12.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt. Matt. ii., 13.

Joseph belonged to a race of dreamers, so it does not seem strange that he should believe what was told him in visions of the night, but that in this way God protected the Messiah is proof enough that all dreams are not idle rubbish, nor just disturbances of the physical man.

But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt,
Saying, Arise and take the young child and his mother and go into the land of Israel.

Matt. ii., 19, 20.

Joseph obeyed this, as he had the preceding dreams, yet, hearing that Herod's son was reigning in Judea, he was afraid to go hither.

Notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee. Matt ii., 22.

Besides obeying the vision that he should return to the land of Israel, Joseph used his judgment and went not to Judea, but to Galilee. Here we find a most important lesson, that of using that very high gift of God, our judgment, in the matter of visions as well as in more ordinary things. In using one's judgment regarding dreams, we recall an occasion that Pliny describes. When he was making ready to plead a certain case, he says, "A vision of my mother-in-law, who threw herself on her knees before me and begged that I would not plead." He considered her advice, but then remembered, "One omen is best, to fight on behalf of one's country." So he went, contrary to the advice given in the dream. (Pliny's Letters, b. I., xviii.)

Had Cæsar listened to the warning given by Calphurnia in a dream, or Pilate to the dream of his wife, history might have written two different pages. Do not these cases say to us that warnings given in dreams should be weighed and considered. Pliny obeyed the dictates of his conscience, ignoring the advice of his mother-in-law. Cæsar permitted

a man to influence him against his better judgment. In Pilate's case it is difficult to judge, for he was an instrument used for a foreordained sacrifice.

There are numberless instances of instruction given in dreams. Epimenides of Crete referred all his power to predict "to wisdom gained in his long slumber and which was renewed in visions of the night." Marcus Aurelius, in one of his *Meditations*, thanks the gods for teaching him in dreams. Many inventions have come to the mind of men in sleep or in waking visions. Births and deaths are often so foretold. Eithne's dream, interpreted for her by an angel, was prophetic, that her son about to be born, "should blossom for heaven and be of so beautiful a character that he should be reckoned among his own people as one of the prophets of God, who should lead innumerable souls to the heavenly country." "Archbishop Theodore, of blessed memory, departed his life old and full of years, for he was eighty years of age, which number of years he had been wont long before to foretell to his friends that he should live, the same having been revealed to him in a dream." (Bede's *Ecc. His.*, p. 246.)

There are some interesting records of two persons having the same dream the same night, which would seem to refute the theory that dreams are entirely subjective. It is related that Alfred the Great and his mother, Osbourgh, when sleeping in the same tent, were visited by St. Cuthbert. "When they awoke they repeatedly declared that each had had the selfsame dream." (Wm. of Malmesburg, Chap. iv.) Robert Dale Owen has a most interesting chapter on dreams in his "Footfalls on the Boundary of Another World," more than one example of the selfsame dream occurring to two persons on the same night. In one instance the two persons were friends living several hundred miles apart. Another case is that of a mother and son living in different towns in England. Goethe, speaking of his grandfather's prophetic powers, says, "We children knew well enough that he was often informed,

in remarkable dreams, of things that were to happen." Dr. John Abercrombie gives a number of curious and well-authenticated prophetic dreams; in conclusion he says, "The subject is not only curious, but important." (*Intellectual Powers*, p. 224.)

Space does not permit us to take up the dreams and visions of mediæval saints. Notable among dreamers and those with conscious vision were St. Augustine's mother, St. Catherine of Sienna, St. Anthony of Padua, and St. Theresa. Of all the conscious and subconscious visions we read of in modern times, none are clearer than those of Juliana of Norwich, and they are unsurpassed in devotional value. Wonderful, indeed, are the mysteries of the dream world. An English philosopher and physician says, "We are somewhat more than ourselves in our sleep, and the slumber of the body seems to be but the waking of the soul." (Sir Thos. Browne, *Religio Medici*.) To-day it would seem that the prophecy is being fulfilled which says:

Your old men shall dream dreams and your
young men shall see visions. Joel ii., 28.

XIX

TRANCE

And the angel that talked with me came again
and waked me, as a man that is awakened out of
his sleep. Zec. iv., 1.

But while they made ready, he fell into a trance.
Acts x., 10.

Although some writers class trance, ecstasy, and catalepsy as analogous, they are very different, from a psychic, if not from a physiological, point of view. Catalepsy is a temporary suspension of various functions to a more or less degree, and sometimes a loss of self-consciousness. It is frequently induced by a hypnotist and may last several days. Ecstasy may or may not be in conjunction with trance. It is a conscious or at least a semi-conscious condition, wherein the soul transcends the purely material and comes into touch with the etheric world, so that the interior senses are augmented, or at least clarified, and in many cases visions are the result. Yet while the wrapt spirit is seeing, hearing, or feeling beyond its usual powers, the subject will still be self-conscious and know that it is I who am thus translated into another sphere.

Ezekiel was sometimes in ecstasy and was conscious of what he saw and heard.

And the spirit lifted me up between the earth
and the heaven, and brought me in the visions of
God to Jerusalem. Ez. viii., 3.

More often this prophet experienced trance.

Then the spirit entered into me, and set me upon
my feet, and spake with me. Ez. iii., 24.

Zechariah, who was gifted with conscious and sub-conscious vision, who saw and heard his angel guide, was also a trance subject. Several times he says:

The angel that talked with me (which might better read the angel that talked within me). "The Massoetic text, the Septuagint, and the Vulgate all agree in thus describing the communication made by the angel to the prophet. It is a pity that 'The Revised Version' should in apparent defiance of the above named texts, obscure this trait by persistently giving the rendering, 'the angel that talked with me,' instead of 'within me.'" (Catholic Encyl.)

In trance, when it is complete, there is no knowledge of who I am, or where I am. Hippocrates describes trance as a loss of conscious perception. Trance may be divided psychologically into two kinds: conscious and unconscious, and morally into three kinds. First that which is wholly good; second, that which is wholly evil; and third, that which is neutral. Trance is wholly good when it is conscious and induced for a righteous end. It is only trance on the surface then for the conscious self will still regulate the possession of the citadel. In the case of Paul, trance was always conscious.

Even while I prayed in the temple, I was in a trance.
Acts xxii., 17.

In at least one instance Paul's trance state amounted to ecstasy.

(Whether in the body, I cannot tell; or whether out of the body I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
II. Cor. xii., 2, 4.

Peter's trances were also conscious and wholly good.

But while they made ready, he fell into a trance,
And saw heaven opened, and a certain vessel descending unto him. . . .

While Peter thought on the vision, the spirit said unto him, Behold three men seek thee.

Arise therefore, and get thee down and go with them, doubting nothing, for I have sent them.

Acts x., 10, 11, 19, 20.

There is a conscious trance that sometimes occurs during sleep.

And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat.

I. Kings xix., 5.

Now as he was speaking with me I was in a deep sleep on my face toward the ground; but he touched me, and set me upright.

Dan. viii., 18.

Trance is wholly evil when, either consciously or unconsciously, evil spirits, or elementals, take possession of the Sensitive. There is more danger of this demoniacal possession in the unconscious trance, for the individual then seems to have no control over what is happening. We remember that at one time Saul was possessed by an evil spirit.

But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

I. Sam. xvi., 14.

Trance, conscious or unconscious, may be neutral; that is, may amount to nothing, and one would wish, if it were not wholly good, it might be wholly evil, for then it might have power to come to the good.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Rev. iii., 16.

An unconscious trance, whether it is good or evil, largely depends upon the aura of the psychic. A brilliant aura drives away the spirits of darkness. They are afraid of light, not afraid of sunlight or of gaslight, but of that light which comes from spiritual illumination. . . The aura of an individual is the etheric warp which encircles the body and which reflects the vibration of the soul, and also those clearer

and stronger colour vibrations of the "discarnate spirits" attracted to the incarnate soul.

In the Scripture, unconscious trance is usually designated by the words, "falling into sleep." Abraham's trance is thus recorded.

And when the sun was going down, a deep sleep
fell upon Abraham: and lo, an horror of great dark-
ness fell upon him. Gen. xv., 12.

The most remarkable case of trance recorded in the Bible is that of Balaam. He is the only one mentioned whose trances are with the eyes open, which is a very exceptional kind of trance. That these trances of Balaam were wholly good we see from the way the power was used, and that Balaam preferred to do the bidding of the heavenly messenger to being enriched by Balak. He refused to sell his gift; hence, not being blighted by the curse of gold, or the desire for power, it grew and flourished and Balaam's fame is perennial.

It would appear that St. Augustine's mother, who was gifted with visions in dreams, was also a trance subject. "One day she fell into a swoon and was for a while withdrawn from these visible things." (Confessions, b. ix., chap ii.) St. Augustine also describes a like phenomenon in the case of a certain Restitutus. (de Civ. Dei xiv., 24.)

Elizabeth Barton, called the Holy Maid of Kent, was a martyr to the truth of trance. A Carthusian monk, writing to this maid's confessor in part says, "Let us praise God, who has raised up this holy virgin, a mother, indeed, to me—and a daughter to thee; for our salvation." Later, the same monk writes, "Of late it has pleased God to give us some knowledge of his secret and wonderful works, which he works daily in his special spiritual daughter." The venerable bishop Fisher believed in the virtue of "The Holy Maid," who preserved an unusual reputation for holiness. She became a

nun in a Benedictine convent, but her enemies would have it that her remarkable trances, which amounted often to ecstasy, were the work of an evil spirit. She was persecuted, and imprisoned, and put to death. (Henry VII. and the English Monasteries, by Abbot Gaszuet, D.D., O.S.B.)

A German peasant girl, Ann-Catherine Emmerich, who died in 1824 and is already sainted, had many visions resembling those of Juliana of Norwich. She constantly refers to the Passion of our Lord ; but whereas Juliana was fully conscious, and wrote her own Revelations, Ann-Catherine had her visions while in trance and did no writing, being an ignorant girl who could not possibly know all the things she discoursed of while unconscious. Her trances and ecstasies resemble those of the "Holy Maid of Kent," but Ann-Catherine was not persecuted or imprisoned, for the clergy of her day were more enlightened than those of the sixteenth century. They were willing to believe, and glad to record, the sayings of this peasant girl while she lay in trance, so many interesting details of her life and her remarkable visions are preserved.

Though it is true that some of the great souls of this earth have tranced, and the world has been made richer and better by the revelations so received, yet it is undesirable, certainly, from any point of view, to encourage trance to the point of unconsciousness. The continued practice of trance when unconscious, weakens the will, so, even if it is good, serving a good end in the beginning, it may result in the dispossession of the soul's temple, so that another entity than the one to whom the body belongs will inhabit it ; or, it more often is the case, that various entities "slip in" and many times undesirable, if not really evil spirits, take possession for a time of the citadel which does not belong to them, and prevent the soul that should be sovereign from developing and using its own body.

XX

POSSESSION AND OBSESSION

And many of them said, He hath a devil, and is mad: why hear ye him? John x., 20.

For there are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world. Rev. xvi., 14.

"I hold that the devil doth really possess some men, the spirit of melancholy others, the spirit of Delusion others; that, as the devil is concealed and denied by some, so God and good angels are pretended by others." Sir Thos. Browne.

We know very little more at the present day about the causes of those psychic states known as possession and obsession than was known in the time of the prophets of Israel. But we are learning to treat such cases in a little more Christian spirit than was exercised by our Puritan ancestors. As far as we can learn from the Scripture, the priests, who were also the physicians, did nothing save condemn those denominated witches and wizards.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them.

Lev. xix., 31.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

Or a charmer or a consulter with familiar spirits, or a wizard or a necromancer. Deut. xviii., 10, 11.

Not only in the Pentateuch do we find these legislations against witches and wizards and consulters of familiar spirits,

but centuries later these same laws prevailed. When Saul, in disguise, went to visit the woman of En-dor, she said to him:

Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits and the wizards out of the land. Wherefore then layest thou a snare for my life—to cause me to die?

I. Sam. xxviii., 9.

Saul assures the woman that she will be perfectly safe, and begs that she will "call up" Samuel. We see that the same one who made the law is willing to break the law, for Saul found that all the usual ways of communication with the world of spirits that were known to him were now of no avail, save only that of consulting a woman with a familiar spirit.

And when Saul inquired of the Lord; the Lord answered him not, neither by dreams, nor by urim, nor by prophets;

Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. I. Sam. xxviii., 6, 7.

It seemed not to occur to the men of olden time that possessed persons needed kind treatment; their one hue and cry was against them. The rulers, who were under guidance of the priests, condemned wholesale anyone striving to give light in an unrecognized channel. They did not see the necessity of striving to know who was and who was not possessed by an evil spirit.

Thou shalt not suffer a witch to live.

Ex. xxii., 18.

This was quite on a par with the law that required the stoning of a woman who had lost her virginity. Not only did the priests of Israel persecute those thought to be witches and wizards, and those who consulted with familiar spirits; not only did the Church of Rome execute like judgment in Spain,

in France, in Italy, and in Germany*; but Luther, the great Protestant Reformer, says, "I should have no compassion on these witches, I would burn all of them." (Table Talk, p. 251.) We are not surprised that Calvin, in remodelling the laws of Geneva, left those which condemned witches to the stake unaltered; but it is a surprise and a grief that our own Puritan ancestors, who came to America to enjoy religious liberty, should follow the legislators of the Old Testament, and the mediæval inquisitors, instead of the example of Jesus of Nazareth.

A man also or a woman that hath a familiar spirit
or that is a wizard shall surely be put to death.

Lev. xx., 27.

This was more a law in New England than the Master's words.

For the Son of man is not come to destroy men's
lives, but to save them.

Luke ix., 56.

The Puritans read such verses as:

Regard not them that hath familiar spirits,
neither seek after wizards, to be defiled by them.

Lev. xix., 31.

But did they as carefully read the foregoing verses of the same chapter:

Ye shall not eat anything with the blood; neither
shall ye use enchantments, nor observe times.

Lev. xix., 26.

They all ate meat and kept feasts, if not the feast or the fast of the Hebrews, at least their own and their children's birth-days. Did they read attentively the early part of this chapter?

*"Tens of thousands of victims perished by the most agonizing and protracted torments, without exciting the faintest compassion . . . In Italy a thousand persons were executed in a single year in the province of Como; and in other parts of the country the severity of the inquisitors at last created an absolute rebellion." Lecky, *Rationalism in Europe*, Vol. I., pp. 28-31.

Thou shalt not avenge, nor bear any grudge
against the children of thy people, but thou shalt
love thy neighbor as thyself. I am the Lord.

Lev. xix., 18.

The law of love, the first and foremost law of the Christian religion; that commandment on which hangs all the law and the prophets, had not taken very firm hold of the hearts or the consciences of the men who governed in New England in early days.

Let us read a few extracts from the history which shows what happened in the seventeenth and eighteenth centuries A.D.:—"Mary Parsons was kept in prison for a year, simply for consulting with a familiar spirit; her husband was tried later and found guilty, but not legally guilty." (Hutchingson His. of Mass. Bay.) Ann Hibben (1655) was condemned and executed. Mr. Beach, of Jamaica, in a letter to Increase Mather, speaking of Ann Hibben, says, "Your famous Mr. Norton once said, at his own table, before Mr. Wilson, the pastor, Elder Penn, and myself and wife, who had the honor to be his guests, that one of your magistrate's wives, as I remember, was hanged for a witch only for having more wit than her neighbours. . . . She had guessed that two of her persecutors, whom she saw talking on the street, were talking about her, which, proving true, cost her her life." In Gov. Winthrop's journal (1618) we read of a case called witchcraft, where one Margaret Jones of Charlestown was hanged. The principal charge against her was that she cured a little child. Of course she was not an M.D.; there was a mystery about the cure; hence the devil." (John Arthur, *The Devil in Britain and America.*)

In "Memorable Providences Relation to Witchcraft and Possession," by Cotton Mather, on the first page we find a most interesting account of the Goodwin children. In substance this: Four out of six of these children were supposed

to be bewitched. It was said that they could fly, which reminds us of some psychics spoken of by Ezekiel:

Behold I am against your pillows, wherewith ye there hunt the souls to make them fly. Ez. xiii., 20.

Cotton Mather took the eldest daughter of John Goodwin to his own home to try to cure her; from the description given she must have been a very interesting psychic subject. She was gifted with clairvoyance and clairsaudience; also she often tranced. It is said that "By dint of energetic prayer she began to amend." Although Mr. Mather may not have valued those eyes and those ears which our Lord called blessed, nor have understood that with such gifts this girl's "possession" may have been by a good and not by an evil spirit, yet prayer is always helpful, and this was certainly a Christian way of treating a case deemed witchcraft.

If, instead of judging where they could not judge, the inquisitors and the over-zealous Puritans had followed the teachings of Jesus, some of the pages of history would not be blotted with innocent blood. Nowhere in the New Testament are we told to put witches to death. The *command* of the Master is:

In my name shall they cast out devils.

Mark xvi., 17.

That it is quite possible to be deceived in cases of spirit possession, and class those of high inspirational value as demoniacal or insanity, is shown by the fact that even the Saviour of Men, whose supermundane power was always used for good, was by some, who failed to recognize his power, said to be possessed by a devil.

And many of them said, he hath a devil, and is mad—why hear ye him?

John x., 20.

Others said:

These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

John x., 21.

When the Son of Man was questioned as to his powers, his answer was:

The works that I do in my Father's name, they
bear witness of me. John x., 25.

When the disciples were trying to cast out evil spirits and were unsuccessful, they asked Jesus why? He said:

Howbeit this kind goeth not out but by prayer
and fasting. Matt. xvii., 21.

Here we see that in difficult cases the exorcisor should not only pray, but fast and pray. Be himself in excellent training, mentally and spiritually, before he tries to heal those who are possessed. It was on the day after the Transfiguration that Jesus healed the boy possessed of an evil spirit, which was evidently very serious, for the father of the boy says:

And lo, a spirit taketh him, and he suddenly crieth
out and it teareth him, that he foameth again and
bruising him hardly departed from him.

And I besought thy disciples to cast him out and
they could not. Luk ix., 39, 40.

And Jesus rebuked the unclean spirit and healed
the child, and delivered him again to his father.

Luke ix., 42.

Many times did Jesus cast out devils and healed those so afflicted. Even a man who frequented tombs, that no man could bind, and was possessed, not by one evil spirit but by a legion, was not condemned to death nor tortured by our Lord. No, the Saviour had compassion on the poor obsessed spirit, and commanded the unclean spirits to come out.

And they came to Jesus and see him that was
possessed with the devil, and had the legion, sitting
and clothed, and in his right mind; and they were
afraid. Mark v., 15.

And certain women, which had been healed of
evil spirits and infirmities, Mary called Magdalene,
out of whom went seven devils. Luke viii., 2.

Perhaps no other case of healing has so impressed the conscience of Christianity as that of the woman taken out to be stoned by the Pharisees, whom Jesus pardoned and healed, showing thereby that the law of Moses was to give place to a higher law. Not only did Jesus tell them, but showed them that love is the fulfilling of the law. This same Mary, who thereafter administered unto the Lord, was the first to see the risen Christ.

Jesus saith unto her, Mary; she turned herself and saith unto him, Rabboni, which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

John xx., 16, 17.

Here we see that this woman, whom the Pharisees would have stoned, who had been possessed by seven devils, was unusually favoured by seeing and hearing her beloved Master, and having him say to her, My Father, and your Father.

Jesus not only told the twelve disciples how to cast out devils, but gave this power to others.

And the Seventy returned again with joy, saying Lord, even the devils are subject unto us, through thy name.

Luke x., 17.

One instance of exorcizing an alien spirit is given in the life of St. Paul, when he was at Philippi:

And it came to pass as we went to prayer, a certain damsel possessed with the spirit of divination met us, which brought her masters much gain by soothsaying;

The same followed Paul and us and cried, saying, These men are the servants of the most high God, which shew us the way of salvation.

And this did she many days, But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. Acts xvi., 16-18.

It is not said that this damsel was possessed by an evil spirit. The fact that she prophesied that these men would show the way to salvation would seem to argue that the spirit was a good one. Yet, because of divining, which was used for material gain, and that the damsel was under the control of mercenary men, Paul was grieved. Probably this young woman was possessed to the point of obsession, and Paul wished to help her to regain her own consciousness, and be rid of the familiar spirit. By so doing, Paul made enemies of the men who made their living by this means, and was "landed in jail"; yet this apparent ill turned to good, for it was now that Paul converted the jailer and all his family.

Not all familiar spirits are evil; they are merely "earth-touching" and good as well as bad spirits remain on earth for a time after leaving their body of clay. Did not Jesus, the risen Lord, remain for forty days on this plane, not only appearing, but walking with those in the flesh?

And it came to pass that while they communed together and reasoned, Jesus himself drew near and went with them. Luke xxiv., 15.

How, then, shall we be justified in condemning all "earth-touching" spirits. Many sweet souls become familiar spirits to those in the flesh; walk beside them, are seen by them. Sometimes, it is true, these spirits come too near and may possess the one they love; also there is danger of silly souls, ignorant, and undeveloped spirits, possessing those who too easily open the door. Sad as it may seem, evil spirits, devils, call them so if you will, edge in when the way is left for them. Hence it is of the utmost importance that our citadel be guarded, that the door into the world of spirit be only opened by prayer, and that the self sit on the throne and govern its own city—the body—which is the temple of its spirit. Then, if for a good reason, a righteous end, the self is willing and desirous of being possessed, let it take heed unto itself and permit only the good to enter. For even the

highest inspirational work one should be fully conscious, and know what kind of a spirit is taken into partnership. Never should the self entirely resign in favour of another entity, but always use the faculty of God-given judgment respecting the impressions coming from the Overworld. As Paul says:

For whether we be beside ourselves it is to God.

II. Cor. v., 13.

Paul was never so beside himself that he was unconscious; even when caught up into the third heaven he felt and saw. When possession passes beyond self-consciousness it is obsession, which is always fraught with danger, for the will of the individual is weakened when hypnotism occurs, induced either by one in the flesh or by a discarnate soul.

All unconscious trance is hypnotism, whether on this plane or from the spirit world. There is always danger in this state, especially if continued in for any length of time. Even if in the beginning the hypnotist is of a high order of spirit, and the work done by the sensitive subject good, yet the constant giving up of the will to another is unwise; the hypnotist becomes more and more dominant, and the subject becomes weaker. After a time it will not be possible to regulate who shall take possession, and then begins a state that often ends in obsession of the psychic by a lower order of spirits than is desirable. These are not necessarily evil spirits, but usually ignorant and often mischievous entities. A very large percentage of insanity is obsession. This kind of insanity can be cured, often is, by driving out the alien spirit and restoring the temple to its rightful owner. Very much along these lines has been done in modern times by wise physicians and psychologists. Robert Dale Owen says: "The enlightened portion of society must either discredit the gospel biographies or accept the fact that possession may occur, and may be cured in our day." (*The Debatable Land*, p. 203.)

"Persecution is a bad and indirect way to plant religion."
(Sir Thos. Browne.)

XXI

THE SPIRIT'S RETURN

Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord.
Mal. iv., 5.

And if ye will receive it, this is Elias which was for to come.
Matt. xi., 14.

Elias is come already and they knew him not.

Then the disciples understood that he spake unto them of John the Baptist.
Matt. xvii., 12-13.

The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore.
Ps. cxxi., 8.

The understanding of, or the belief in, rebirth into the physical, does not seem essential to spiritual growth or to the development of psychic powers; for many seers and saints have passed through life without being conscious that they were ever here before, or, if conscious, that this life was not their first earth experience, yet they were not clear in their minds who they may have been in a previous existence. It certainly explains much of the seeming injustices of life, this doctrine of Karma, which gives us reasons why some are born rich and others poor, some live to old age, others die as infants, some have every advantage of education and travel, others live their lifelong in ignorance and squalor. A belief in reincarnation is very comfortable for most persons. The question naturally arises, have we any scriptural authority for such a doctrine?

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It is a matter that we should investigate and for which we can find ample teaching in the Bible. When the priests and Levites asked John the Baptist:

Who art thou?

And he confessed, and denied not: but confessed,
I am not the Christ.

And they asked him, what then? Art thou Elias?
And he saith, I am not. Art thou that prophet?
And he answered, No.

Then said they unto him, Who art thou? That
we may give an answer to them that sent us. What
sayest thou of thyself?

He said, I am the voice of one crying in the
wilderness, make straight the way of the Lord, as
said the prophet Esaias. John i., 19-23.

So John knew that Isaiah had prophesied concerning him. It is just possible that he did not recognise the prophecy of Malachi as referring to him:

Behold, I will send you Elijah, the prophet,
before the coming of the great and dreadful day of
the Lord:

And he shall turn the heart of the fathers to the
children, and the heart of the children to their
fathers, lest I come and smite the earth with a curse.
Mal. iv., 5-6.

It is entirely consistent for John to have said to his questioners, I am not, when asked if he were Elias, even if he knew he *had been*, for *now* he was John the Baptist. The disciples of Jesus were evidently familiar with the prophecy that Elijah should come before the advent of the Messiah. It is recorded by two of the Evangelists that when coming down from the Mount of Transfiguration, where Peter, James, and John had been convinced that Jesus was the Christ, they asked him, saying:

Why then say the Scribes that Elias must first
come?

And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

But I say unto you, *that Elias is come already* and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist. Matt. xvii., 10-13.

All this must have puzzled the three disciples, who had but a little while ago seen and heard Jesus talking to Moses and Elias, unless, indeed, they recalled the words of the Master, spoken earlier, while John the Baptist was still on earth:

Jesus began to say unto the multitude concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in king's houses:

But what went ye out for to see? A prophet? Yea, I say unto you and more than a prophet; For this is he, *of whom it is written*, Behold I send my messenger before thy face, which shall prepare thy way before thee. Matt. xi., 7-10.

Continuing his remarks about John, Jesus says:

For all the prophets and the law prophesied until John,

And if ye will receive it, this is Elias which was for to come. Matt. xi., 13-14.

So we see that while John may not have recognized himself, Jesus, the Christ, knew who he had been, and told the same to the disciples. The fact that the Master said, If ye will receive it, this is Elias (Matt. xi., 14) shows that Jesus knew how difficult it is to impart anything new into the mind of man. In making the announcement to the multitude, that John the Baptist, who was then in prison for having displeased

Herod, was the great prophet Elijah, that it would not be received by all the Master knew. Hence he adds:

He that hath ears to hear, let him hear.

Matt. xi., 15.

Evidently Peter, James and John, if present at this time, had not heard in the sense of being able to understand, what the Master said, otherwise they would not have asked the questions they did when returning from the mountain after witnessing the appearance of Elijah and Moses. St. Mark also records this conversation in the 8th chapter of his Gospel. That John the Baptist, so very lately beheaded, should appear to the Lord as Elijah, and be so recognised by the three disciples, would accord with the Oriental teaching that a spirit may assume the form of his most important incarnation, and that Elijah was the life that John the Baptist preferred. Here it is well to remember the statement that Jesus, after the resurrection, did not always appear the same.

After that he *appeared in another form* unto two of them.

Mark xvi., 12.

One of the great Oriental teachers of this century, while in this country, was asked why he said nothing about reincarnation. His reply was, "It has been already too much accented in the East." Perhaps this is why we have so little of this doctrine in the New Testament, though he who runs may read that Paul was conversant with this teaching, also that the seer of Patmos makes reference to it, for among the promises made to the faithful is this:

Him that overcometh will I make a pillar in the temple of my God, and he shall go *no more out*.

Rev. iii., 11.

The promise that we shall go no more out after overcoming all the weaknesses of the flesh, certainly suggests that we have been going out. The Psalmist is thought by some to refer to these goings out and comings in, to the flesh, rather than just earthly changes of place (Ps. cxxi., 8).

Mother Juliana, an Anchorite of the fourteenth century, in England, a very devout member of the Catholic Church, gives an instance of how the Lord shewed her that one of her friends on earth, in her own time, had been a saint of old. "And St. John of Beverley our Lord shewed him full highly in comfort of us, for homeliness and countreysake: and brought to my mind how he is a kind neighbour and of our knowing: and God called him plainly St. John of Beverley, as we do." (Revelations of Divine Love, chap. 38.)

Much, very much, has been written on reincarnation in these latter days, but is it not sufficient for Christians that Jesus taught that the spirit of man may, yes, does, return and have another corporeal existence. Also that he showed his disciples the truth of intercommunication—let them hear and see him talk with Moses and Elijah, whom the three disciples recognised, and that Jesus told Peter, James, and John that this Elijah was the same John the Baptist so lately gone from their midst. Surely this example of the Master refutes all the Oriental teaching that it is wrong to try to speak with those lately gone Over. It is something that the Christian Church is very slow in perceiving, that Here and Now it may be our privilege to see and hear those gone Before. It is a Gospel teaching, not only that the spirits return to communicate with those still in the flesh, but a direct teaching of the Master, who himself, after the Ascension, spoke to Paul and converted him through that one great experience. (Acts ix., 3-7.) So we see that it is not alone earthbound spirits or devils, or those unhappy souls from the lower regions that return. For Jesus, the Risen Christ, not only appeared and reappeared while still on earth, but spoke to Paul and later to John the Divine from the realms above.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. Rev. xxi., 6.

XXII

OUR BODIES

After that he appeared in another form unto two of them as they walked, and went into the country.

Mark xvi., 12.

Handle me, and see; for a spirit hath not flesh and bones as ye see me have.

Luke xxiv., 39.

He that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom. viii., 11.

The mantle of clay which we use in our planetary life, which serves as a house for our more ethereal forms, and separates us each from the other, is called by many names. It is the vehicle through which, and by means of which, we express ourselves in this work-a-day world. It acts on and is acted upon by matter. It is not to be despised, for it is necessary in our contact with the material that this earth body be whole and well, if we would labour effectively in this vineyard of the Father. The tendency to deny the body, to say it is nothing, is not healthy or sane. Our body of clay is as necessary to the development of the higher vehicles within it as the burr is to the chestnut, the shell to the almond, the skin to the apple. The earth body is a wonderful mechanism, so marvellously fashioned, so intricate, that it is not strange that the scientist, who often is a materialist, should hold that it is all of man, or that the psychologist should think of the body as the one vehicle of the soul, whose powers he perceives to be different from matter.

Within the visible body is a counterpart that has not the same limitations as has the material body; by some this

vehicle is called the astral or star body. It is very like the outer wrap, so like, indeed, that when sent forth, either consciously or unconsciously, by a strong thought or wish to be elsewhere, it frequently is mistaken for the material body by those able to see it. Only those with astral vision can see this counterpart of the earth house. The astral body, when sufficiently developed, may leave the material body at any time, but this happens more frequently during sleep. Many persons are conscious of seeing other places and people, also of hearing, and sometimes, though less frequently, of smelling and tasting during their sleeping state. A sensation of floating or flying while asleep is one of the earliest stages of astral activity. It is a mistake to think, because one sees his own or another person's astral, that death is near at hand. This but shows development on another plane of being.

Few persons while in their earth body are conscious of any vehicle beyond it and the astral counterpart, but there are those, still in the flesh, who have felt and seen their "etheric double"; who, by means of it, can see into the etheric world, which is everywhere intersphered with the material world. If this more sublimated body is well developed, the possessor of it will be able to see and hear those who dwell in etheric wraps, which is a higher clairvoyance than to see astral bodies. The etheric body is not conditioned by space or time or weight. The astral to some extent has these limitations. That astral bodies have been weighed, measured, and photographed, is stated by more than one eminent scientist of to-day. It is no longer a vague, ghostly wraith of the past; science has recognized that there is such a body belonging to animals as well as to humans. Now that the interest in ether is so general, and the study of this attenuated form of matter, that fills interstellar space, yes, and the space between the atoms, is progressing, it may not be long before science will admit that there is also an etheric body for each earth body to function in.

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A close study of the lives of the prophets of Israel will show us that many of them used their etheric vehicle.

So the spirit lifted me up and took me away.

Ez. iii., 14.

Moreover the spirit lifted me up and brought me unto the east gate of the Lord's house. Ex. xi., 1.

And the spirit lifted me up between the earth and the heaven.

Ez. viii., 3.

In each of these instances the prophet saw and heard and was conscious of being in a different place from where his physical body was.

Daniel also had the gift of consciousness in two places at once, of projecting his etheric self to a distance.

I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Dan. viii., 2.

Not only the prophets, but the apostles, had bodies with eyes that see and ears that hear beyond earth sight and sound.

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

II. Cor. xii., 2.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will shew thee things which must be hereafter.

Rev. iv., 1.

While there are a number of instances recorded in Holy Writ that speak to us of one or two bodies different from the house of clay, bodies having senses more acute—senses that perceive things at a distance and even in the celestial spheres—yet it remains for the student to meditate on the life of the Perfect Man if he would see the use and control of all the bodies provided for man, the child of God, to function in here and on other planes. First, this high Spirit, whose coming

had been foretold by many prophets, whose birth into an earth body was announced by the angel Gabriel, was born of woman.

And she brought forth her first born son, and wrapt him in swaddling clothes, and laid him in a manger. Luke ii., 7.

Second, that this Son of God had a normal body, a vehicle of clay, subject to temptations and capable of suffering.

And Jesus increased in wisdom and stature, and in favour with God and man. Luke xii., 52.

Being forty days tempted of the devil, And in those days he did eat nothing: and when they were ended, he afterward hungered. Luke iv., 2.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Luke xxii., 44.

Not only was he tempted, and did he suffer, but he lived a full life. He ate and drank and enjoyed social life.

There they made him a supper and Martha served. John xii., 2.

The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a winebibber. Matt. xi., 19.

And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples. Mark ii., 15.

And he went unto the Pharisee's house and sat down to meat. Luke vii., 36.

We nowhere find that Jesus was ascetic. He lived a full-orbed life. The texts that tell us he was born of woman, that he grew and increased in stature, that he ate and drank, and suffered from hunger, and felt mental agony even to the sweating of blood, all refute the idea that some teachers have had that Jesus' earth body was only an appearance.

There is a tendency to-day to revert to the Docetic heresy which St. John decries, bidding every one to acknowledge that Jesus came in the flesh. Yet, though a real flesh and

bone body was worn by the Son of Man, the soul animating it was so highly evolved that his use of this earth body, even at the present day, is phenomenal. The power to make the clay body invisible at will is still a mystery to science.

But he passing through the midst of them went
his way. Luke iv., 30.

He also understood levitation, so that he at will could dematerialize his body enough so that it was lighter than water.

But when they saw him walking upon the sea,
they supposed it had been a spirit, and cried out.

For they all saw him and were troubled. And
immediately he talked with them. Mark iv., 49, 50.

That they all saw him, shows us that he appeared in his earth body.

That during his life on earth Jesus showed a different body from the clay mantle to those who had attained to vision, is related by three evangelists:

And after six days Jesus taketh Peter, James and
John his brother and bringeth them up into an high
mountain apart.

And was transfigured before them and his face
did shine as the sun and his raiment was white as
the light. Matt. xvii., 1, 2.

And he was transfigured before them:

And his raiment became shining exceeding white
as snow: so as no fuller on earth can white them.
Mark ix., 2, 3.

And as he prayed, the fashion of his countenance
was altered, and his raiment was white and
glistening. Luke ix., 29.

The body seen by the disciples on the Mount of Transfiguration was that which to-day we call the astral, which Paul calls the "soul body." This body is the one next in substance and most like the physical body, but more bright, and it has shining raiment when the soul is pure. This body is used by all earth-touching spirits, all those angels who, in

the old dispensation, were called men. When developed, the soul body is easily used by those still in the flesh. Jesus had not only the power of levitating his physical body, and of showing his astral body, and of making himself invisible at will, but he was able to dematerialize, as well as to materialize, matter other than his own body. The most remarkable case on record of the power to dematerialize, is that of the raising of Lazarus from the dead. Prophets, apostles, and saints of the olden times, and of the latter days, have brought the dead to life. But is there in any country, in any age, an instance of life being restored after decomposition had set in? Lazarus had been dead four days. Palestine is a warm climate. When Jesus told them to take away the stone,

Martha, the sister of him that was dead, saith unto him, Lord by this time he stinketh, for he hath been dead four days.

John xi., 39.

To have called Lazarus back to a body that had begun to putrefy would have been useless. Therefore, before the Lord called Lazarus to come forth from the grave, it was necessary to make his body a fit habitation for his soul. The process of dematerialization alone would turn the atoms back to their natural state, and then, in being rematerialized, a whole and healthy body could be formed by one who understood the laws that govern spirit and matter.

We are frequently told by the evangelists that Jesus prayed; here we have his own words recorded, showing that he had asked power of him with whom all things are possible, and him in whom alone abide the issues of life and death. Jesus now asked of the Father, as he has bidden us to do, that is, ask,

Believing ye shall receive. Matt. xxi., 22.

And Jesus lifted up his eyes and said, Father, I thank thee that thou hadst heard me.

And I knew that thou hearest me always; But because of the people which stand by I said it, that they may believe that thou hadst sent me.

John xi., 41, 42.

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It is then said that Jesus cried with a loud voice, bidding Lazarus to come forth.

And he that was dead came forth, bound hand
and foot with grave clothes. John xi., 44.

Later on we read :

Then Jesus, six days before the passover, came to
Bethany, where Lazarus was which had been dead,
whom he raised from the dead. John xii., 1.

Again it is said that much people came to where Jesus was.

And they came not for Jesus' sake only, but that
they might see Lazarus also, whom he had raised
from the dead. John xii., 9.

Of all the works done while in the flesh, none was greater than the raising of Lazarus. But now comes the "miracle" which has been a stumbling block to very many for nineteen centuries, that of Jesus bringing his own body from the grave. That the body of the Resurrection was not quite the same as that which walked on earth before the Crucifixion there can be little doubt. It was His body glorified and etherealized. The spirit within was so strong, His conquest over matter had been so perfect, that the body of clay could be transmuted into the etheric body—which was the body of the Resurrection. If the etheric body had been exactly the same as the one laid in the grave on Friday, would not Mary Magdalene, coming to the grave on the first day of the week, have recognized her Lord immediately, not waiting for him to speak or to open her etheric vision?

Jesus saith unto her, Touch me not; for I am
not yet ascended to my Father. John xx., 17.

There could have been no objection to a touch from a friendly hand, the hand that had anointed his feet, if the body had been a physical one. Further, it is written :

Then the same day at evening, being the first day
of the week when the doors were shut where the
disciples were assembled for fear of the Jews, came
Jesus and stood in the midst. John xx., 19.

So he could pass through closed doors. Also that he could be touched later on we learn from the same evangelist :

And after eight days again his disciples were within and Thomas with them: Then came Jesus, the doors being shut and stood in the midst, and said, Peace be unto you.

Then saith he to Thomas, Reach hither thy finger and behold my hands and reach hither thy hand and thrust it into my side and be not faithless but believing. John xx., 26, 27.

After these things Jesus shewed himself again to the disciples at the sea of Tiberias. John xxi., 1.

On this occasion, which St. John says was the third time that Jesus showed himself to his disciples, there is an account of a long talk with St. Peter, which apostle, when preaching at the house of Cornelius, said :

Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

Acts x., 40, 41.

Peter was an eye-witness of the Resurrection. Paul had a marvellous demonstration, seeing His light and hearing His voice on the way to Damascus. He tells us that Jesus was seen by Cephas, also by the Twelve.

After that he was seen of above five hundred brethren at once; of whom the greater part remain until the present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time. I. Cor. xv., 5, 6, 7.

The accounts of what happened after the Resurrection differ slightly, yet it is worthy of note that while only two of the gospels give the story of the birth of Jesus, and but two give an account of the Ascension, yet all four tell of the

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Resurrection, while both Peter and Paul confirm what is said in the gospels.

Then the eleven disciples went away into Galilee,
into a mountain where Jesus had appointed them,
And when they saw him, they worshipped him :
but some doubted. Matt. xxviii., 16, 17.

St. Mark also tells us that some believed and some did not. St. Luke speaks of their being frightened.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled?
and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself :
handle me, and see ; for a spirit hath not flesh and
bones as you see me have. . . .

And they gave him a piece of broiled fish, and
of an honeycomb.

And he took it and did eat before them.

Luke xxiv., 37-43.

That all did not believe, that they who saw him were terrified, serves to point to the fact that Jesus did not appear exactly the same as before the great transformation. Again we read :

After that he appeared in another form unto two
of them, as they walked, and went into the country.
Mark xvi., 12.

This incident of Jesus walking with two of the disciples is given at greater length by another evangelist :

And it came to pass that while they communed
together and reasoned, Jesus himself drew near, and
went with them. Luke xxiv., 15.

During the walk to Emmaus (about three score furlongs) and the long talk, we see that Jesus was not recognized by the two disciples. "That other form" in which he now appeared, partook more of the physical than even of the astral or the etheric it would seem, for evidently the two

men with whom he walked and talked were not frightened, nor did they take him for a spirit, for Cleopas says:

Art thou only a stranger in Jerusalem and hast not known the things which are come to pass therein these days?
Luke xxiv., 18.

When they came to their journey's end they asked the "stranger" to abide with them.

And it came to pass, as he sat at meat with them, he took bread and blessed it, and break and gave to them.

And their *eyes were opened*, and they knew him: and he vanished out of their sight.

Luke xxiv., 30, 31.

That Jesus had the power of vanishing is told us that we may see that the putting on of the mantle of flesh was but a temporary manifestation. That same night, while the two who had journeyed with him to Emmaus were telling the other disciples of how the Lord had been known to them in breaking of bread, Jesus suddenly appeared in their midst as a spirit. So we see that the Pattern Man, who had worn a mantle of flesh for three and thirty years, during which time he had shown perfect control over his earth body, and also had appeared in an astral form (at the Transfiguration) came forth from the tomb in an etheric body so different from the other bodies that at first those nearest and dearest did not recognize him. Jesus had the power to so materialize this body of the Resurrection that it could be handled and seen as a man, yes, mistaken for a stranger by his disciples; that it could eat and drink and talk and make itself known, and still had the ability to come through closed doors and to vanish at will is attested by the evangelists.

Later we see that the Risen Christ possessed a body even more sublimated than the etheric. And this we call the spiritual body. Although but two of the gospels give any account of the Ascension, we find further testimony and a fuller narrative given in the Acts of the Apostles.

Until the day in which he was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom he had chosen—

To whom also he shewed himself alive after his passion by many infallible proofs; being seen of them forty days and speaking of the things pertaining to the kingdom of God. Acts i., 2, 3.

Now comes a record of the promises Jesus made to his disciples, and his directions to them about their ministry:

And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts i., 9, 10, 11.

Then, O wondrous light! He grew more bright,
More luminous, and floated upward, out
Of sight; while angels who with men were watching
Spoke to Jesus' sad disciples, telling
Them their Lord had gone to heaven, a place
To prepare as He had promised them,
That where He was they too should be when they
Had put on immortality.

Thus in the life of our Elder Brother was manifested power to use his physical body in a marvellous way, ability to show other bodies while still in the flesh, and after he was risen from the grave knowledge of how to take on or put off at will the heavier wraps and appear in various forms.

The first fruits of them that slept.

I. Cor. xv., 20.

XXIII

THE SUPREME PSYCHIC

How beautiful upon the mountains are the feet
of him that bringeth good tidings, that publisheth
peace; Isa. lii., 7.

And the Gentiles shall come to thy light, and
kings to the brightness of thy rising. Isa. lx., 11.

He shall be great, and shall be called the Son of
the Highest. Luke i., 32.

That our psychic faculties may be unfolded to an almost unlimited degree we see when studying the life of the Pattern Man, our Elder Brother, who came to show us the way. Jesus of Nazareth, the Perfect Man, as the supreme Psychic of the world! His marvellous way of handling matter was not supernatural; it was natural. All of nature was to him an open book. He understood the elements and could do as he chose with them, not breaking any natural law but knowing and using a higher law. Before Jesus began his public ministry he had entirely mastered himself. As a lad he was obedient to his parents.

And he went down with them, and came to
Nazareth, and was subject unto them.

Luke ii., 51.

This submission to parental authority, even after he had shown in the Disputation with the doctors in the Temple that he was in advance of the learned men of his day, is part of his self-mastery.

His mother said unto him, Son, why hast thou
thus dealt with us? Behold thy father and I have
sought thee sorrowing.

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And he said unto them, How is it that you sought me? wist ye not that I must be about my Father's business? Luke ii., 48, 49.

Jesus had recognized within his own spirit the Fatherhood of God. When the spirit led him into the wilderness to be tempted he was further able to hold his body in subjection. Having fasted forty days and forty nights, he rose superior to any temptation for self-aggrandizement. The desire for fame, fortune, and power in the worldly sense were all put underfoot (where the earth gauds should be), when he commanded:

Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv., 10.

Having decided that his kingdom should not be a temporal one, it is said:

Behold, angels came and ministered unto him. Matt. iv., 11.

Now it was that he began to fulfil the prophecy of Isaiah.

The people that walked in darkness have seen a great light. Isa. lx., 2.

From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand. Matt. iv., 17.

Heretofore heaven had been thought of as something in the future. In the New Dispensation we are taught to realize this state of blessedness here and now. What the Master wished his followers to know was that the kingdom of heaven is within each human soul. The sum and substance of the Master's teaching, the commandments, which, if strictly kept, permit us to unfold our own spiritual and psychic senses, are all found in the Sermon on the Mount. Jesus tells that he speaks what he hears:

For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

John xii., 49.

Conscious of his sonship, and being able to hear the Father, is it any wonder that :

The people were astonished at his doctrine,
For he taught them as one having authority, and
not as the scribes. Matt. vii., 28, 29.

John the Baptist, who was sent to bear witness of the Messiah, says :

For he whom God hath sent, speaketh the words
of God : for God giveth not the Spirit by measure
unto him. John iii., 34.

Jesus felt this fulness of the spirit within himself, and recognized his oneness with the Father. Speaking to the woman of Samaria, he says :

But the hour cometh and now is, when the true
worshipper shall worship the Father in spirit and
in truth, for the Father seeketh such to worship
him. John iv., 23.

Also when this woman spoke of the coming of the Messiah, Jesus said unto her :

I that speak unto thee am he. John iv., 26.

Yet, despite the knowledge that he was the Messiah, the Redeemer of Israel, so long expected, how humble he was !

Then answered Jesus and said unto them, Verily,
verily, I say unto you, the Son can do nothing of
himself, but what he seeth the Father do ; for what
things soever he doeth, these also doeth the Son
likewise. John v., 19.

Again, Jesus says :

I can of mine own self do nothing : as I hear, I
judge ; and my judgment is just ; because I seek
not mine own will, but the will of the Father which
hath sent me. John v., 30.

In this statement of Jesus lies a wonderful lesson, not to seek our own will, for, although God has endowed us with free-will, only when acting in conjunction with the Higher will

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is our will effective. While we are far away from home, on our pilgrimage, it is important that we ask the way, so as not to wander too far, and lose the path. A daily asking the way is a *sine que non* of attainment. Otherwise, instead of climbing the mount, we are like those who sit around and pluck blackberries and daub their natural faces, unaware that

“Earth’s crammed with heaven
And every common bush afire with God.”
(E. B. B.)

When Jesus taught in the temple it is said that:

The Jews marvelled, saying, How knoweth this man letters, having never learned?

Jesus answered them and said, My doctrine is not mine, but his that sent me. John vii., 15, 16.

And I speak to the world those things which I have heard of him. John viii., 26.

With all his humility, how sure Jesus was that God had sent him.

I am not come of myself, but he that sent me is true, Whom ye know not. John vii., 28.

For I proceeded forth and came from God: neither came I of myself, but he sent me.
John viii., 42.

How filled he was with the knowledge of God.

Yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him and keep his sayings. John viii., 55.

Also Jesus realized that he had been before this birth in the flesh.

Your father Abraham rejoiced to see my day: and he saw it and was glad. John viii., 56.

This text is sometimes given as a proof of Abraham’s faith and foreknowledge, but Jesus further says:

Verily, verily I say unto you, Before Abraham was, I am. John viii., 58.

Not by words only, but by deeds, did Jesus seek to convert.

The works that I do in my Father's name, they bear witness of me. . . .

If I do not the works of my Father believe me not.

But if I do, though ye believe not me, believe the works: that ye may know, and believe that the Father is in me, and I in him. John x., 25, 37, 38.

Thus the Perfect One lets us see the secret of his works, that he listened for the Voice Divine, that he had perfect faith in the Father, that he realized not alone the God within, but the God in whom we live and have our being. "Highly owe we to enjoy that God dwelleth in our soul; and more highly we owe to enjoy, that our soul dwelleth in God. Our soul is made to be God's dwelling place, and the dwelling of our soul is God, which is unmade." (Juliana of Norwich.)

Jesus manifested the creed of Paul:

One God and Father of all, who is above all, and through all, and in you all. Eph. iv., 6.

Not only in his life and in his teachings, but in his works do we see the Almighty shining forth in this his Only Son; that is, the only one who has, as yet, attained to oneness with the Father. After the conquest of his flesh, the subduing of the bodily powers, and the subjection of the mental life to the spirit; after he had begun to teach the word, and give forth the message entrusted to him from on High, we see unfolded the great psychic man, which is the natural step from the physical to the spiritual. First then a natural and simple life, obedience, prayer, fasting; the human will in perfect submission to the divine will; abounding faith, realization of the kingdom within; ability to know that angels were ministering unto him—listening for the Voice—speaking only what the Spirit saith, depending upon the

strong arm of the Almighty, yet using every means at hand for doing good, seeing God in all things, but especially in his brother man, this was the Supreme Psychic. Jesus knew God and knew who were his brethren.

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt. xii., 50.

Jesus knew what his mission was here below :

I am come that they might have life, and that they might have it more abundantly. John x., 10.

Unto this Son of God was given power over the elements. Did he not command the winds and waves?

Then he arose, and rebuked the winds and the sea ; and there was a great calm. Matt. vii., 26.

Did he not feed the multitude?

And he took the seven loaves and the fishes, and gave thanks and brake them, and gave to his disciples and the disciples to the multitude. Matt. xv., 36.

But not only did he feed the four thousand and the five thousand, he healed lepers, opened the eyes of the blind, made the dumb to speak, turned water into wine, cast out devils and brought the dead to life. Not once or twice, but constantly for years, was the unusual external psychic power of Jesus manifested. This same power belongs in a degree to all of the children of God. To those who had been with the Master, and followed closely in his footsteps, it came in great measure. Many of the disciples healed the sick and brought the dead to life ; but who among them displayed any amount of internal psychism? It is in the control of his interior powers that Jesus shows us that he is the Supreme Psychic of the world. Many can heal others ; to heal oneself is more difficult. In both the Old and New Testaments it is brought to our knowledge that men restored others to life ; who among them brought himself to life? The conquest of self, the perfect attunement of the physical, the psychical and the etheric

bodies, the at-one-ment of the human and the divine, has never been plainly seen before or since the time of Jesus of Nazareth. He is unique in that he controlled not alone the forces of nature, but that he controlled his own soul-power. He made his spirit so dominate his fleshly wrap that he might be visible or invisible at will; could walk on the water; show his shining garments to those who had vision; overcome death, and bring from the grave a body that could be seen or not, as he willed. A body which went through closed doors (as, indeed, does any etheric body), yet could walk beside men and speak and eat and be mistaken for a mortal man. After the conquest of the tomb, the Master shewed himself not alone to those who had the special gift of sight, but to the eleven, and then to a larger company.

After that, he was seen of above five hundred brethren at once. I. Cor. xv., 6.

Having finished his earth life, and manifested his power to transmute his fleshly wrap into a sublimated form; having shown his disciples and those who were ready for the truth what the human spirit is capable of when full-grown, Jesus let them see him leave the earth and be taken into the etheric plane.

For forty days on earth
He stayed, appearing many times to one
Or more, in body of the Resurrection.
Then, O wondrous light! He grew more bright,
More luminous, and floated upward out
Of sight.

So then after the Lord had spoken unto them,
he was received up into heaven, and sat on the right
hand of God. Mark xvi., 19.

And he led them out as far as to Bethany, and he
lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he
was parted from them, and carried up into heaven.
Luke xxiv., 50, 51.

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Though gone from their sight, he did not leave them comfortless.

I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star.

Rev. xxii., 16.

XXVI

THE OLDEST RELIGION

And the spirit of God moved upon the face of the waters. Gen. i., 2.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Job xxxii., 8.

"The first man was the first spiritual seer; everything seemed to him spirit." Novalis.

Spiritism is not a new cult; it is, without doubt, the oldest religion in the world. It has been since the beginning, and will be until the end, the comfort and strength of all those who truly seek their source.

God is a spirit: and they that worship him must worship him in spirit and in truth. John iv., 24.

All that raises man above the beast is the spirit within him, striving, struggling, yearning to come in touch with the Spirit of God. It is not his intelligence that raises the human above the animal, for some animals are more intelligent than some men. Long before the savage man cares to cultivate his brain, his spirit cries out for his Creator. Just as gravity holds his physical form to mother earth, does another attraction draw his spirit towards his Father in heaven. Whether he be a man of the forest who falls on his knees before the mysterious life in trees; or a huntsman of the plains who, viewing the rising sun, is gladdened in his heart by the return of the glorious orb of day, towards which he stretches out his hands in thankfulness for its warm rays; or a shepherd, watching his flocks by night, who sees in the moon and stars wonders beyond his ken, who delights in the silvery moon-

shine, or feels a special friendship for a guiding star, his life is being swayed by a religious feeling; his spirit is being enlarged and fed by coming into communion with the Spirit of the living God—which is in all things.

One God and Father of all, who is above all, and
through all, and in you all. Eph. iv., 6.

The man who worships the spirit in a tree need not know forestry nor botany; he may not have a name for any of his feelings, but as there is a law that like attracts like, his spirit is attracted by the sap in the tree. Without being able to explain it, he sees in the tree, life—resurrection—reincarnation—fruitage—death, which are progressively revealed to the spirit of the man who worships. This man's religion is spiritism. He who rejoices in the warmth and beauty of the sun, he who worships the life and light therein manifested, is a spiritist. For it is the spirit within him, not his mantle of clay, which perceives the something that is beyond his comprehension. Likewise the one who worships the lesser lights, feeling awe and reverence, comes into communion with some part of the Spirit that moves all life. The orthodox creeds declare that God is omnipresent, yet those children of God who have felt him most in nature, who have yearned towards him through his works, and worshipped even his footstool, are by their learned brothers to-day called Pantheists. Paul saw the same God who is above all and in us all, through all, and David says:

The heavens declare the glory of God, and the
firmament showeth his handiwork. Ps. xix., 1.

The works of the Lord are great, sought out of
all them that have pleasure therein. . . .

He hath made his wonderful works to be remem-
bered. Ps. cxi., 2, 4.

Moreover, David calls upon even the works of the Almighty to praise him:

Praise ye him, sun and moon; praise him, all ye stars of light. . . .

Let them praise the name of the Lord: for he commanded and they were created.

Ps. cxlviii., 3, 5.

From the beginning of man's life upon earth, long before he wrote on wood or stone, he thought about the Eternal Verities, and in this thinking he was directed by the Higher Powers.

When man's life was freer and simpler he had more time to think about God. He lived in the open, and his only book was dame nature; he had no newspapers or movies or prize-fights or football or parades to distract his attention from nature. Is it strange then, that this man meditated upon natural phenomena, and believed implicitly in what is called the "supernatural"? This was in the days before knowledge had entered in to obstruct the path to wisdom. Though what the poet says is true, that "Knowledge is material for wisdom to build with," yet the accumulation of much knowledge before wisdom comes, clogs the way and may obscure vision.

The spirit of man was left free, to commune with the Spirit of God, in the childhood of the race, as it should always be in each child's life. Man, in the early days of earth-life did have, and children all should have, time to listen to the teachings of God's messengers from the Spirit World before they are too much instructed in worldly knowledge. "Tend the roots if careful of the branches" is a wise precaution. The roots of each human being are in the invisible world; and from that world the soul needs to draw sustenance. Just as the bursting seed sends its roots deep into the breast of Mother Earth, finding in her warm, dark womb the nutriment needed for the individual plant, and must be given time to develop according to the law of its organism, so the child of God, whose body abides on earth for a while, should have the roots

of its real nature planted deeply in the soil the soul requires.

Children often see and hear the guardian angel who brought them to their earth parents.

“Heaven lies about us in our infancy,
 Shades of the prison-house begin to close
 Upon the growing boy,
 But he beholds the light, and whence it flows
 He sees it in his joy.”

Before the vision fades and their eyes are turned from the shore, is it not well to let the children look for the fairies in the grass, listen for the rustling of angels' wings in the leaves, and worship the beauty of holiness in the earth that God has made? Let us listen to their prattle instead of correcting their statements, even if it should all be their imagination.

A little child shall lead them. Isa. xi., 6.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Matt. xviii., 10.

It is because of too much instruction in material things, before the spirit has had time to recollect and connote the things which belong to “that imperial palace whence it came,” that so many men become materialists, so many scientists have shortened sight. The natural man is a spiritist; his spirit, which spun his body out of the materials furnished by his human parents, needs food that it may grow apace with the new conditions imposed upon it. When strong, the spirit of man will shed light upon all that the brain acquires. Just as a body, when too gross, enslaves the intellect and retards the activity of the brain, so a mind too full of knowledge impedes the vibration of the soul. The threefold nature of man, the trinity of being, should unfold in natural sequence.

And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. Gen. ii., 8.

Man was placed in a garden not alone because of the need of his physical nature, nor for the development of his intellect, or his æsthetic sense, but that he might the better hear the Voice of God; might the better evolve his spiritual powers and learn through nature to come into closer touch with his creator. As in the childhood of the race, so in each individual's childhood, it is well to have a garden, to live much in the open, and to learn to find God in his wondrous works.

Not only in the dim days of the infancy of the race was man a spiritist, but in all countries, in all ages, we find seers and prophets.

As he spake by the mouth of his holy prophets,
which have been since the world began;

Luke i., 70.

These seers were often very lowly born, in the ways of the world all unversed, and sometimes wholly ignorant of the written word. Yet the word has power and is of deep significance.

The words that I speak unto you, they are spirit,
and they are life.

John vi., 63.

Heaven and earth shall pass away; but my
words shall not pass away.

Mark xiii., 31.

In China, and in India, many thousand years ago, spiritism was widely known and practised. In Egypt, before Abraham's day, there were books on psychic subjects that rival any we have to-day in the descriptions of the state of man in the world beyond the grave. There was also a universal belief in the power of the soul to return and communicate with friends still in the flesh. While systems of divination did not exist so early as in Egypt, yet in Persia and in Greece we find a firm belief in "intercommunication." Dodona, an Egyptian seeress, who heard the voice of spirits in the rustling of the oak leaves, established an oracle in Greece that had lasting fame. The oracle at Delphi was consulted by the poets and philosophers of Greece as well as by kings and princes of

other countries, for centuries. Here the voice of Apollo was heard through a priestess, a pythia, many of whom were ignorant peasant girls; yet their advice swayed the men of early days who firmly believed they talked with a god. In later times the oracles of Greece, as those of Egypt earlier, fell into the hands of priests, who, for pelf and prestige would keep the people ignorant. Then began the decline of those shrines, when men would barter the wisdom from Above for the gauds of earth. Plutarch, writing on the "Cessation of Oracles," shows why they fell to naught. He believed in the ministry of angels, and was conscious of their help. Very many of the learned philosophers, poets, and orators, whom we call pagans, had an intimate relation with God and his holy angels, ministering spirits, whom Plotinus calls "the lesser gods." The psalmist agrees with this Greek philosopher.

I have said, ye are gods; and all of you are
children of the Most High. Ps. lxxxii., 6.

Jesus answered them, Is it not written in your
law, I said, Ye are gods? John x., 34.

The ministers who do His pleasure were not exclusively messengers to the Hebrew people, nor did they wait for the Christian Dispensation to be helpful to man.

The true Light which lighteth every man that
cometh into the world. John i., 9.

Which light was here and active before Abraham was called out of Ur.

Before Abraham was, I am. John viii., 58.

Yes, before Adam was placed in Eden. Nor has that light lessened in strength or in activity since the manifestation in the flesh of the great Light, the one Isaiah prophesied concerning. And the angels who sang at His birth have been singing ever since, hoping that others besides the shepherds of Judea would hear them. Also the legions of angels, of whom Jesus spoke, have been fighting for the right all down the ages, and are not yet through fighting. Even in the

"Dark Ages" angels appeared not alone to cloistered nuns and spiritually-minded monks; they fought with the armies who were striving to bring in a higher and better civilization. These warrior angels were seen by many heroes, most of whom knew nothing of church dogmas relative to guardian spirits, but who, in doing their best to help the right, were encouraged, and, if dying, were comforted by messengers from their Father in heaven. "The spirit world is, in fact, revealed to us: it is always open. Could we suddenly become as sensitive as is necessary, we should perceive ourselves to be in its midst." Novalis.

"It is evident that the miracle of one age may be the natural event of the succeeding." Robert Dale Owen.

XXV

THE FINAL RELIGION

Being fruitful in every good work, and increasing in the knowledge of God. Col. i., 10.

Let all your things be done with charity.

I. Cor. xvi., 14.

And whosoever will, let him take the water of life freely. Rev. xxii., 17.

Spiritism is not only the oldest religion in the world, it is the final one; for it is the only one that finds man in the depths of his nature; the only one that convinces him without a doubt that he is immortal; that his personality will exist beyond the change called death, that he will meet and know his loved ones gone Before, that "the far off country" is not very far, and that it is a real place, with real people, and that there are real things to do Over There throughout the ages.

I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.

John xiv., 2, 3.

Spiritism is the one religion that has points of contact with the other religions of this earth; not alone those many isms that base their belief upon the Hebrew Scriptures or upon the Incarnation; but those primitive religions of the aboriginal man, and those crystallized creeds of the learned "heathen." Those scriptures of the Orient which are deemed by us beautiful literature, but not yet recognized as

parts of the Word of God, deep-dyed with the consciousness of the Overworld, full of illusions to the nearness of ministering spirits, and the intimate relation of those gone Before to those still struggling in the flesh; replete with directions for developing the spiritual nature of man, so that he will be conscious of his communion with God, are indeed a message from the Eternal. A deeper and more intimate knowledge of the spiritistic teachings of our Bible would materially aid the missionary who resigns the comforts of home to go to foreign lands to carry the New Revelation to those we deem in darkness. Many millions of God's children in the Orient, as well as many millions here in our own blessed land, are in darkness, or have very dim candle light on the subject most vital to their happiness and spiritual progress. It certainly behoves those torch bearers enlisted under the banner of the Great Light to inform themselves, not only respecting the teachings of their Master and the Scripture of his progenitors, but to study the scriptures of the people they would lead to the lamplight of Jesus the Christ, so as to find this one great point of contact—belief in the ministry of the spirits. We pray for peace, we sigh for unity, we spend millions of money every year trying to convert our brothers in other lands to our way of worshipping the Almighty. We tell them there is but one God and yet we admit a plurality by condemning the god they worship under a different name. If there is but one God, and he is a spirit, anyone worshipping in spirit and in truth must be calling on the same One—let him name that one Jehovah, Zeus, Deus, Dieu, Gott, or God. Before all peoples of the earth can receive the New Dispensation, can know and believe in the Almighty as revealed by that Son who was one with the Father, that Son that knew that the Father had sent him, we who would do the bidding of the Master, to carry his word into the dark places of the earth, must put ourselves in touch with the spiritual forces that surround us, the higher powers

that helped Peter and Paul and Philip and John. We, who have been told, in the gospel, that there is one light that illuminates the mind of man and urges his spirit to come nearer to the Spirit of his Maker, wherever this man may be found; we, who understand that the Holy Spirit, which works such marvels under the Old Dispensation, comes now in fuller measure, should stop a moment and think what holy means. Is it not wholeness, entirety? Is not the whole equal to the sum of all of its parts? Can anything live without some portion of God's Spirit which we say is everywhere? How much less then, can man, the child of God, exist without this Spirit—which is his life—whether he knows it or not—whether he calls it by the same name or not. The Spirit worketh as he wills. The test of the strength of the spirit in man is the work that he does. Believing, then, that the Holy Spirit is entire, and is working in the heart and mind of man to-day, as in Primæval times, in the savage as well as in the savant, in the heathen as well as in the Christian, we shall believe that the sage of China, the seer of India, the prophets of Assyria, the priests of Egypt, the poets of Greece and of Rome, all had guardian angels whispering truth to them. All had wires connecting them with Central. Then, as we come to perceive that with God there can be no past, no future, only the present, or that in the circle of eternity, past, present, and future are one, it will be easy to see that now, as in times past, the Spirit is still speaking, the Word is still proceeding; that because the Son has gone to the Father, greater manifestations of power may be expected and should come.

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: Because I go unto my Father.

John xiv., 12.

Having put our ear to the tube that reaches us, having made our connection with Central, let us believe that our brothers in other lands also connect with Central; that all

men have this privilege, for the kingdom of heaven is within man. After establishing our own connection with the world of Spirit, by going inside and listening, as did the prophets of old, the apostles and the saints, let us inquire what messages from the Beyond have come to God's wise ones in other countries, those we would convert. Then, instead of saying, "All you know is wrong, all your worship is wicked; let us give you our religion, we must pull down your symbols and destroy your old-time beliefs; this we must do, even if we know very little of what our own religion teaches and nothing at all of what yours teaches; for we are sure we are right and you are wrong," we would strive to find a point of contact. But we are iconoclasts, forgetting that the Master said:

I am not come to destroy, but to fulfill. Matt. v., 17.

"We are bent on destroying your heathen creeds, your modes of worship, your false notions. You worship wood and stone; this we have been taught by our Sunday School teachers (some of whom worship pearls), and by our preachers, many of whom still worship the letter of the law. You heathen call upon your ancestors, when you go into your temples to pray; yes, even pray to them to intercede for you." Oh, how wicked! We, some of us, worship our children, never our ancestors, though we boast of their exploits and wear gold pins with their names thereon, and raise stone columns and graven images over their tombs. We do not leave lasting works of art, as did the Greeks over the ashes of their heroes; no, we fill our cemeteries with hideous but expensive piles of stone and marble. We place the clay temple of our loved ones in caskets ornamented with precious metal, or worse, in metal caskets. We then say, "Dust to dust and ashes to ashes," without any meaning, for we have forgotten that Mother Earth rightly claims a part of us. We say we believe that our loved ones have "gone home to God"; that they are in a blissful heaven, yet we put on mourning, and grieve that they

have the privilege of taking this wonderful journey before we do. Until we reform some of our worse than heathen ways, why criticize those we are trying to help? "But ancestor worship is so wicked, our missionaries must correct that." Yes, it is of importance that we learn to worship God only, for he is a jealous God. However, is not ancestor worship a step in advance of the worship of sun, moon, and stars? Is it not higher than the worship of money and jewels and houses, or even of temples of stone and statues on the altar and pictures of saints and images of metal? "Only the ignorant worship such things," you say. Yes, without doubt, but then, only the ignorant in other lands worship their ancestors; communicating with them, commemorating them is not worshipping them. Did Jesus worship Moses and Elijah because he talked with them on the Mount of Transfiguration?

The divine seer of Patmos would have worshipped the angel who was giving him celestial vision, but when he knelt in adoration to the angelic presence, he heard the voice saying :

See thou do it not : for I am thy fellow servant,
and of *thy brethren the prophets*, and of them
which keep the sayings of this book : worship God.

Rev. xxii., 9.

The angel who tells John that he was one of his brethren, might very easily have been one of his ancestors. John would have worshipped had he not been told by the angel to worship God. It is natural for man to worship that which is higher than himself. He is brought to a consciousness of the Highest in many ways; educated differently in the various climes; taught to find the Almighty as seemeth best to the Father who made him. If we would but note the points in which our revelation from God is similar to that of other revelations from God, and try to accent the likes rather than the differences, it would hasten the time when all peoples of the earth will accord, for

God that made the world and all things therein.

Hath made of one blood all nations of men for
to dwell on all the face of the earth.

Acts xvii., 24, 26.

Universal peace is largely dependent upon universal brotherhood, which will be accepted when all acknowledge that light and life are from one and the same source. When all people learn to communicate with those gone Before, so that they have certitude regarding God and immortality, and know that their brother man is conscious on the other side of the veil, is interested in earth life, and is striving to help those still struggling in the valley. When all children are taught that their guardian angels care for them, and grieve over their faults and mistakes, that they may talk to them and ask for help and guidance, it will materially assist in the knowledge that all are God's children.

When man is fully conscious that his thoughts are recorded on the ether, that they can be read by the angels now, and will be there to meet him when he departs this life, he will endeavour to guard his thoughts. When, by communing with those on the Other Side, we learn how important it is to make the most of our talents and opportunities, here and now; how necessary it is that we love one another, not only because the Master bids us to do so, but because our progress largely depends upon our attitude towards our brother man, we shall more quickly let go of our prejudices regarding race, nation, family, and social prestige. If all men could but believe that they are the sons of God, it would not be long before the brute in them would give place to the god. Then they would grow in grace and a desire to serve the King, their Father, and to be worthy of their inheritance. This state is being slowly brought about by education, by the wider reading of the Bible, by teaching and preaching, and by many altruistic societies, which are helping to better the material state of

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man; but more quickly and surely would all differences of race and creed be settled and man come to recognize all men as brothers, if there were universal communication between man in this life and those in the Wider life.

The unrest of the individual, of nations, of the world, is because of the excess of material appetite and greed. The way to peace is that of contact with the world of spirit "Over There." Before spiritism can become the final religion it must cease to be an ism. It must become inclusive, for it is the only religion that can include all others. Have not those gone Before gained the City of Zion, the Mount of God, by various paths? Are not the spirits who are pressing about us, striving to help us up the hill, of many different lands and multiform creeds? Should we, therefore, say, The Hebrew Scriptures are inadequate? Or, because we fail to fulfil the prophecy of Jesus, that greater works than he did we should do, should we say the Christian Religion is a failure? Shall we condemn the orthodox churches of to-day because they shut their doors too tight to let in the sunshine of spiritism, preferring to worship by candlelight? Shall we say to those outside the churches, "You have no faith," when we see these children of God *doing* the things which the Apostle says are religion?

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Jas. i., 27.

No, we cannot afford to close the doors on any man, no matter what his creed or absence of creed. Spiritism can and must include all races, all creeds, all saints, all sinners. The one thing that retards its growth, and will hamper its message, is narrowness. There has been much prejudice against the modern spiritualists, as well as much persecution of their forerunners. Let not those who have this torch use it for

destruction. Let them not repay evil with evil, but overcome evil with good.

And, Oh, may those who have this great light not put a fence about their field and say, We only have the truth. God alone is Truth. Man can only have partial truths; his light is but broken rays of the Central Sun.

For now we see through a glass darkly: but then face to face: now I know in part; but then shall I know even as also I am known.

I. Cor. xiii., 12.

And as the one who, next to the Supreme Psychic, had greatest vision, says:

And I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. Rev. xiv., 6.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia: for the Lord God omnipotent reigneth

Rev. xix., 5, 6.

AMEN

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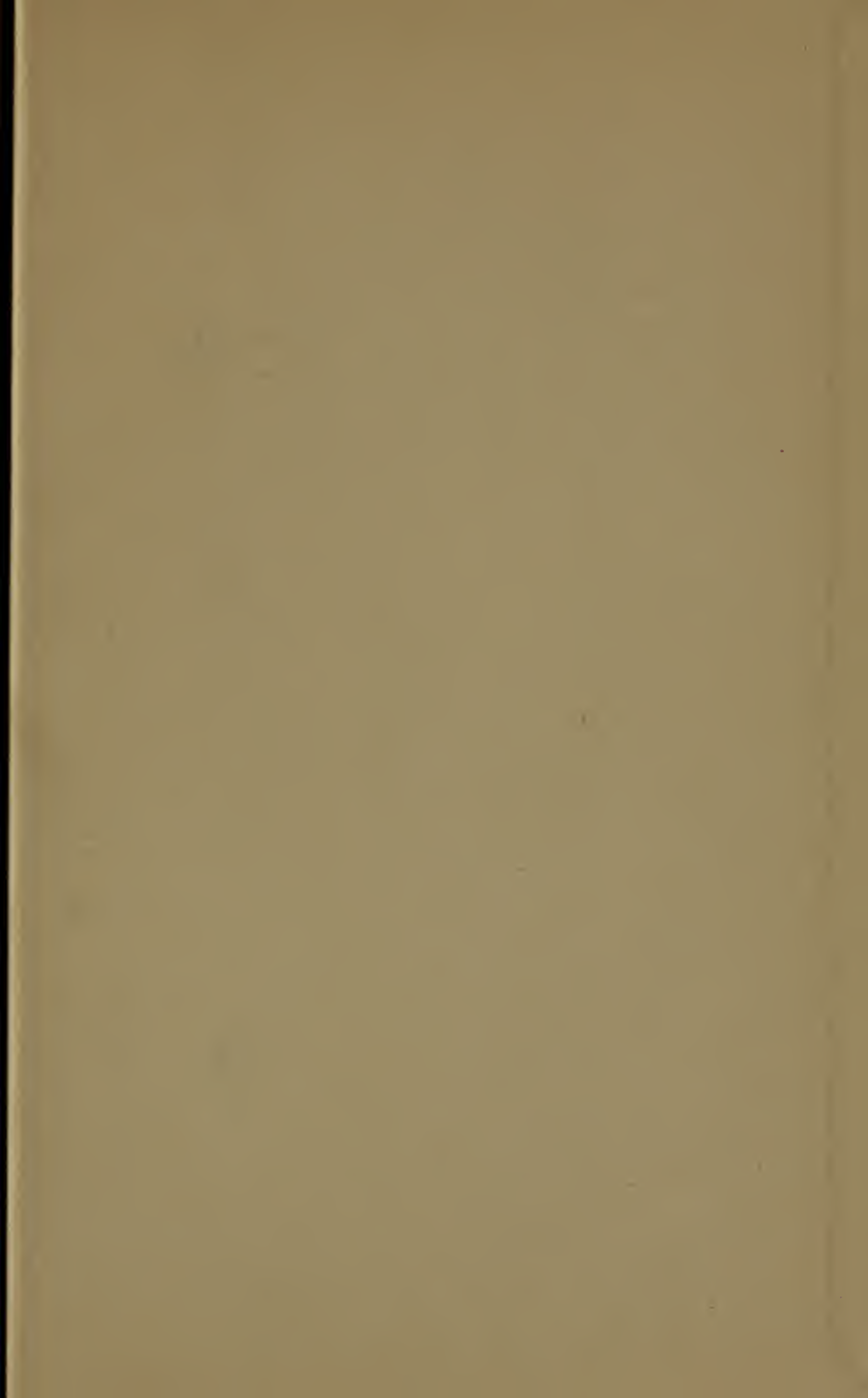
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